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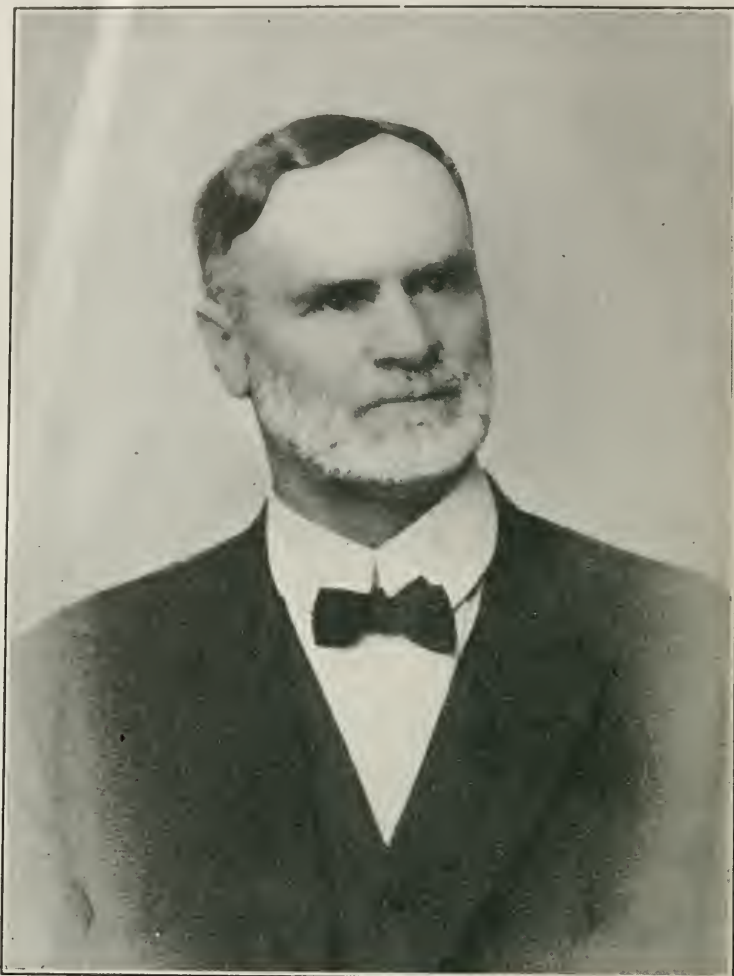
The Poet's Prayer

God of my fathers! Friend of human-kind!
Almighty molder of creative mind,
That sitt'st enthroned aloft from mortal ken,
Showering thy mercies on the sons of men!
Thou who, of old, unloosed the prophet's tongue,
While Daniel prophesied, while David sung!
On Whose high altar flames the sacred fire,
Whose vivid rays inventive dreams inspire!

* * *

If prayer like mine find favor in thy sight,
If darkness I have shunned, and followed Light,
To thee, my Father, hands and voice I lift,
And crave of thee, Almighty God, a gift.
Not worldly wealth, though wealth of worlds be thine;
Nor gilded rank, 'mong human worms to shine;
For wealth might fail, and rank might purchased be,
But not the guerdon I would win from thee.
Be thou my Muse! None other would I know,
Eternal Fount of all inspiring flow!
Let heavenly Thought descend as Hermon's dews,
With loftier themes my thinking to infuse.
My fainting soul with fresh aspiring fill,
And make my wish submissive to thy will.
Roll on my days responsive to thy rule,
This tongue thine oracle, this pen thy tool;
Designed to soar, or doomed to lowly plod—
Amanuensis of the mind of God.

Orson F. Whitney.



ORSON F. WHITNEY

Of the Council of the Twelve

Whose writings in poetry and prose hold a place among the foremost in the literature of the Church; and whose new and delightful dissertation on spiritual themes, "The Undiscovered Country," in four parts, begins in this number of the Era.

IMPROVEMENT ERA

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The Undiscovered Country

A Dissertation on Spiritual Themes

By Elder Orson F. Whitney, of the Council of the Twelve

I.—Spirit Promptings

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

* * *

The fate of England and of freedom once
Seemed wavering in the heart of one plain man.
One step of his, and the great dial-hand
That marks the destined progress of the world
In the eternal round from wisdom on
To higher wisdom, had been made to pause
A hundred years.

That step he did not take—

He knew not why, nor we, but only God,
And lived to make his simple oaken chair
More terrible and grandly beautiful,
More full of majesty than any throne,
Before or after, of a British king.

Behind the Curtain

The poem from which these lines are taken is entitled "A Glance Behind the Curtain," and the author is James Russell Lowell. The action deals with Oliver Cromwell and John Hampden, English patriots, who are represented as about to flee from the tyranny of King Charles the First, and seek a new home overseas, joining the little band of Puritans who have already found a haven on western Atlantic shores. Hampden urges flight, but Cromwell hesitates. Something within tells him not to go—tells him that Freedom has a work for

him to do, not in America, but in his own land, where he afterwards overthrew the royal tyrant, became Lord Protector of the Commonwealth, and broadened and deepened, as never before, the foundations of English liberty.

A Well Warranted Conviction

How much of fact and how much of fiction are here interwoven, matters not for the purpose of this argument. It was the poet's conviction that such things could be; a conviction warranted both by Scripture and by numerous facts of human experience. A belief in spirit promptings, in the action and influence of the Unseen World upon the World Visible, has been a tenet in the religious philosophy of wise and good men all down the ages. Multiplied instances might be given. The experiences of the Latter-day Saints alone would fill volumes.

Columbus and "The Voice"

In another poem—"Columbus"—Lowell sets forth the same idea, that of whisperings or suggestions from beyond the "Veil" hiding the Spirit World from this world of flesh and blood. The great mariner is supposed to be standing on the deck of his ocean-tossed vessel, soliloquizing over the situation surrounding him: A yet undiscovered country ahead, a mutinous and grumbling crew behind, threatening to put him in irons and turn the ship's prow toward Spain, if sight of the promised shore of India—for which Columbus had set sail—came not with the break of dawn. A world of care weighs him down, a sense of solitude and utter loneliness, but his soul hears, "the Voice that errs not," and is patient and trustful to the hour of complete triumph.

Nephi and the Spirit

That it was indeed "the Voice that errs not" which inspired Columbus, upholding and urging him on to the consummation of the great enterprise that he had undertaken, we have sacred and indisputable evidence. Long before Columbus crossed the ocean, an American prophet and seer—Nephi by name—looking down the vista of twenty centuries, forecast the career of that man of destiny, telling how "the Spirit of God" would impel him to cross "the many waters" to this "promised land;" and how the same Spirit, moving upon others, would induce them to follow in the wake of the mighty explorer. That prophet beheld in vision the war for American Independence, the successful struggle of the oppressed colonies against the mother country, and the founding here of a free Government, a heaven-favored Nation, destined from the hour of its birth to foster and give protection to the grow-

ing Work of God in future days. And this revealing Spirit—, so Nephi affirms—was more than an inward monitor: “I spake unto him as a man speaketh, for I beheld that he was in the form of man; yet, nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another” (I Nephi 11:11; 13:10-19).

The Godhead

Evidently it was the Holy Ghost who communed with Nephi, though he is here spoken of as “the Spirit of God” and “the Spirit of the Lord.” Concerning him and the other members of the Godhead, Joseph Smith says: “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit.” (Doctrine and Covenants, 130:22). Even as Nephi beheld the Holy Ghost, so Joseph looked upon the Father and the Son (*Ch. Hist.* I, p. 5); all three being in human form. It was of the Holy Ghost that the Savior was speaking, when he said to his disciples: “He will guide you into all truth” (John 16:13).

The Unerring Guide

The experience of Columbus differed from that of Nephi, notably in this particular: Nephi “beheld,” while Columbus was only moved upon by that Spirit. From the Godhead—three divine personalities—proceeds an essence or influence that permeates the entire universe. Immanent in all things, it is the principle of life and light throughout creation—the light of the sun, moon and stars, the light also of the human understanding, illumining in greater or less degree every soul that comes into the world. It is not the Gift of the Holy Ghost, that being a special endowment reserved for members of the Church of Christ; but it springs from the same Source, and is possessed by men and women the world over, in measure large or small, according to their varied degrees of worthiness. It is an emanation from the Father, Son, and Holy Ghost who is known also as the Holy Spirit, the Spirit of God, or the Spirit of the Lord, the Spirit that brings things past to remembrance, and shows things to come, making plain the purpose of the present life, revealing to man his eternal origin and destiny, and answering the otherwise unanswerable questions—Whence? Whither? and Why?

Wordsworth’s “Intimation”

It was this Spirit that inspired the poet Wordsworth, bringing the forgotten past to his remembrance, and prompting the utterance of the noble thoughts embodied in those sublime

verses, "Intimations of Immortality." What reader of the poem has not been thrilled by these lofty lines:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

Truth and Bigotry

Strong doctrine, it proved, for the rigid orthodoxy of Wordsworth's time, which allowed for the pre-existence of the Son of God, but not for that of man in general. Wordsworth had to recant, or at least was constrained to deny in part that the heaven-inspired "intimation" meant as much as his bigoted censors seemed to fear. Nevertheless,

"Got but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

The truth uttered by the "Poet of Nature" touching the previous life, was probably accepted by thousands of advanced thinkers; and their acceptance would help to prepare the way for a more positive and more complete presentation of the great doctrine of The Pre-existence. In this connection, the subjoined verses from the pen of a "Mormon" poet, tell their own eloquent story:

Eliza R. Snow's Invocation

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near thy side.

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet, oftentimes a secret something
Whispered, "You're a stranger here,"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call thee Father,
 Through thy Spirit from on high;
 But until the Key of Knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No, the thought makes reason stare!
 Truth is reason—truth eternal
 Tells me I've a Mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, Mother, may I meet you
 In your royal courts on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation
 Let me come and dwell with you.

How wonderfully clear and comprehensive!—past, present and future circumscribed in brief compass; the mystery of the former life unfolded and the meaning of all existence made plain.

Maeterlinck and "The Bluebird"

When Maeterlinck wrote "The Bluebird," had he formed acquaintance with those simple, sublime stanzas? One section of the Belgian poet's masterpiece is entitled "The Kingdom of the Future," dealing with the pre-mortal life, and with the spirits of little children waiting to be brought down to earth to be born here. Old Father Time is there with his barge, gathering in the tiny passengers, holding back some whose turn is not yet, and permitting others whose birth-hour is about to strike. The barge being filled, he sails away, and mingling with the sweet strains of children's voices, hailing the distant planet that is to be their new abode, rises from below the song of the mothers coming out to meet them. When the poet's inspired mind conceived this beautiful creation, had he heard of Eliza R. Snow and her invocation to the Eternal Father and Mother?

The Same Note

I do not impute plagiarism in such cases. There is no monopoly of Truth. It reveals itself to whomsoever it will, and sometimes it tells to several persons, at different times and places, the same thing. Suffice it, that Eliza R. Snow, when she sang of the "first primeval childhood," was sounding the identical note subsequently struck by Maurice Maeterlinck, when portraying so tenderly and so tellingly the heavenly origin and earthly advent of the spirits that tabernacle in mortality.

Fame's Partiality

Inspiration was kind to both poets, but fame has been somewhat partial. Some day, when bigotry is dead, and prejudice no longer has power to blind men's eyes to the truth and pervert their judgment, the just claims of all inspired teachers will be recognized and, so far as possible, recompensed. Meanwhile the world will go on glorifying one and crying down another, as it always has done. It will continue "tossing high its ready cap in air" in honor of Maeterlinck, the Belgian poet, for the beautiful truths set forth in his sublime symbolic drama; little realizing that the American prophet, Joseph Smith, and some who sat at his feet learning wisdom from his lips, taught the same and greater truths long before Maeterlinck was born.

Spirit Memories

Writing one day upon the subject of spirit memories, I was led to indulge in these reflections: Why are we drawn toward certain persons, and they to us, as if we had always known each other? Is it a fact that we always have? Is there something, after all, in that much abused term "affinity," and is this the basis of its claim? At all events, it is just as logical to look back upon fond associations, as it is to look forward to them. We believe that ties formed in this life will be continued in the life to come; then why not believe that we had similar ties before we came into this world, and that some of them, at least, have been resumed in this state of existence?

After meeting someone whom I had never met before on earth, I have wondered why that person's face seemed so familiar. More than once, upon hearing a noble sentiment expressed, though unable to recall that I had ever heard it until then, I have found myself in sympathy with it, was thrilled by it, and felt as if I had always known it. The same is true of some strains of music; they are like echoes of eternity. I do not assert pre-acquaintance in all such cases, but as one thought suggests another these queries arise in the mind.

When it comes to the Gospel, I feel more positive. Why did the Savior say: "My sheep know my voice?" Did a sheep ever know the voice of its shepherd if it had never heard that voice before? They who love the Truth, and to whom it most strongly appeals—were they not acquainted with it in a previous life? I think so. I believe we knew the Gospel before we came here, and that is what gives to it a familiar sound.

President Smith's View

Very much in the same vein, I once wrote to President Joseph F. Smith; he being at the time in Utah, and I on a mission in Europe. His reply is here presented:

I heartily endorse your sentiments respecting congeniality of spirits. Our knowledge of persons and things before we came here, combined with the divinity awakened within our souls through obedience to the Gospel, powerfully affects, in my opinion, all our likes and dislikes, and guides our preferences in the course of this life, provided we give careful heed to the admonitions of the Spirit.

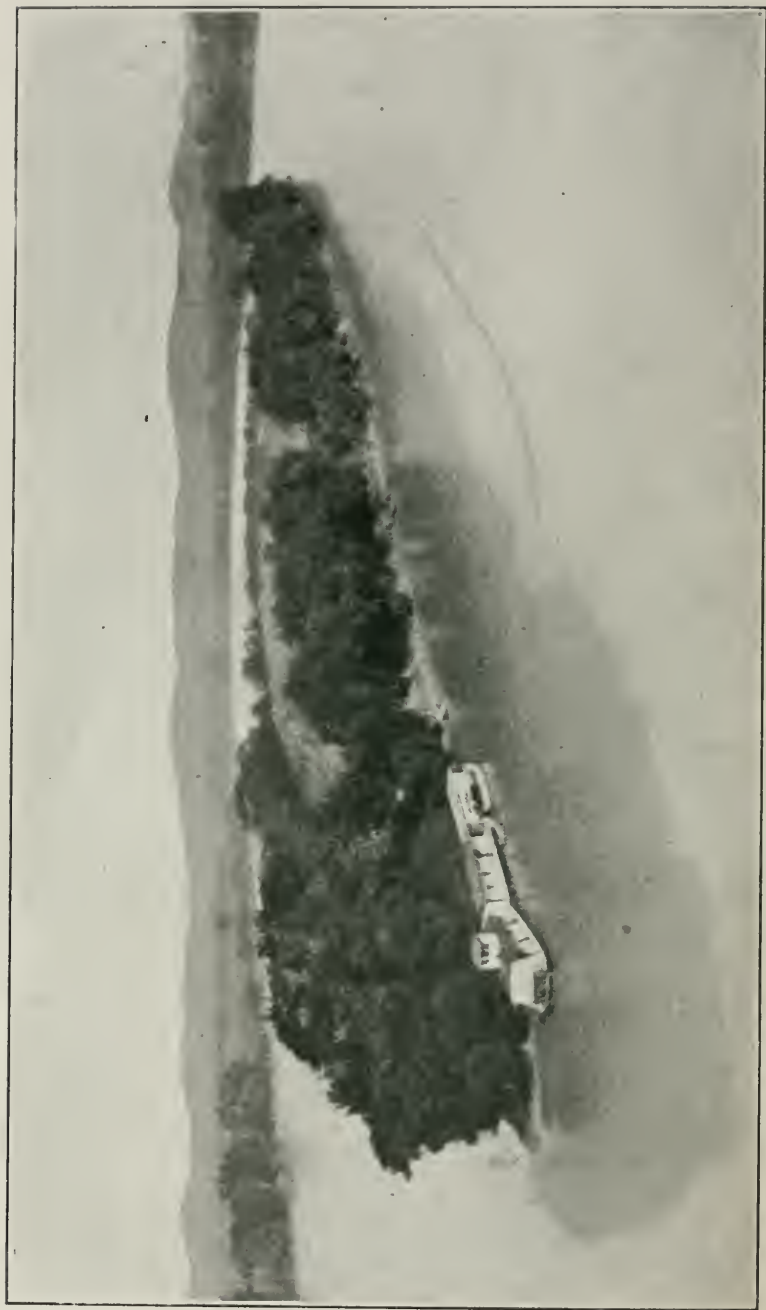
All those salient truths which come so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came? Are not the means of knowledge in the first estate equal to those of this? I think that the spirit, before and after this probation, possesses greater facilities, aye, manifold greater, for the acquisition of knowledge, than while manacled and shut up in the prison-house of mortality. I believe that our Savior possessed a foreknowledge of all the vicissitudes through which He would have to pass in the mortal tabernacle. * * *

If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed, to choose good or evil, that we might merit the reward of our own choice and conduct. But by the power of the Spirit, in the redemption of Christ, through obedience, we often catch a spark from the awakened memories of the immortal soul, which lights up our whole being as with the glory of our former home. (*Gospel Doctrine*, pp. 15, 16).

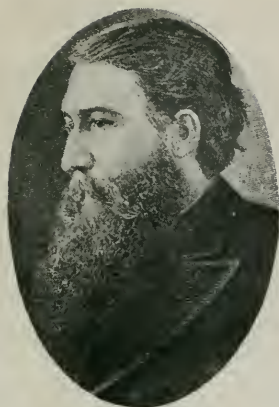
Communications From the Departed

I have said that many instances might be given of the action and influence of the Unseen World upon the World Visible; and that the experiences of the Latter-day Saints alone would fill volumes. I need only mention two items connected with experiences of this kind: First, the gathering up of genealogies for use in Temple work; and, secondly, the work itself, done vicariously for the benefit of the departed. By dreams, visions, voices, and other manifestations, spirits behind the "Veil" have been able to make known their wishes to surviving relatives in the flesh, so that their left-over work might be done for them, the records of their ancestors secured, and they in like manner redeemed through sacred ordinances performed in their behalf and necessary to their progress and happiness in the Spirit World and in spheres beyond.





Scene on the Chatahoochee River, immortalized by Sidney Lanier.



Southern Sketches

By Charles F. Steele

II.—Sidney Lanier, a Dixie Poet

As Whittier paints in vivid colors the rocky wastes of New England, with their fogs and snow storm, so does Sidney Lanier with equal faithfulness unfold to us the luxuriance of the southern forests, the serenity of southern skies, and the sweetness of southern song birds. In his short life of thirty-nine years, hemmed in by poverty, discouragement and ill-health, Sidney Lanier, by unquenchable courage, won an immortal place in the literature of the South. But his field does not end there. Wherever English is read, the work of Sidney Lanier has won favor.

As a boy in school I read a few stray verses by Lanier. I enjoyed their music then and sought for more. My search about the village where I lived was fruitless, and so I parted company with the gifted southerner until my visit to the South, in 1917. For two years I lived in Lanier's own state, Georgia, where I learned to love with much fervor the work of this poet. I soon perceived that he had more truthfully recorded the beauties of the South and with a more delicately attuned art, than any other of her singers. His work fascinates me.

Although Sidney Lanier suffered much in his later life, his poetry betrays no trace of pessimism. Adversity failed to provoke morbidity or gloom. On the contrary, one of the outstanding characteristics of his poetry is its healthy outlook upon life, its robustness and freshness of spirit. His ideals were lofty and his art was consecrated to God and his fellowmen. Lanier's

passion for the pure and good, his exalted estimate of the ties that bind man and woman in holy wedlock, and his devotion to the beautiful in Nature, are all reflected freely in his verse.

His was a soul attuned to the infinite. A born musician, his poetry flows with that grace, delicacy, and smoothness which ever mark the work of a truly great artist. His remarkable sensitiveness to rhythmic effect, early in his life gave promise of a musical future. Without tuition, young Lanier learned to play the guitar, piano, flute, and violin. In his later life, when he became first flute in the Peabody Symphony orchestra, in Baltimore, a critic said of him:

"In his hands the flute was transformed into a voice that set heavenly harmonies into vibration."

His passion for music is expressed in the following extracts from letters written to his wife (*Letters of Sidney Lanier*, Chas. Scribner's Sons): It was written in 1871:

And tonight I came out of what might have been heaven. 'Twas opening night of Theodore Thomas's orchestra, at Central Park Gardens, and I could not resist the temptation to go and bathe in the sweet amber seas of the music of this fine orchestra, and so I went, and tugged me through a vast crowd, and, after standing some while, found a seat, and the baton tapped and waved, and I plunged into the sea, and lay and floated. Ah! The dear flutes and oboes and horns drifted me hither and thither, and the great violins and small violins swayed me upon waves, and overflowed me with strong lavations, and sprinkled glistening foam in my face, and in among the clarinetti, as among waving water-lilies with flexible stems, I pushed my easy way, and so, even lying in the music-waters, I floated and floated, my soul utterly bent and prostrate.

How plainly, yet often unwittingly, we disclose our characters in our letters. Note the tenderness, the modesty, the heart-longing for artistic atmosphere and the determination to find it, in the following words addressed to his father, announcing his intention of devoting himself to literature and music:

"I have given your last letter the fullest and most careful consideration. After doing so I feel sure that Macon is no place for me. If you could taste the delicious crystalline air, and the champagne breeze that I've been rushing about in, I am equally sure that in point of climate you would agree with me that my chances for life are ten times as great here as in Macon. Then as to business, why should I, nay, how can I, settle myself down to be a third-rate struggling lawyer for the balance of my life, as long as there is a certainty almost absolute that I can do some other things so much better? * * * My dear father, think how, for twenty years, through poverty, through pain, through weariness, through sickness, through the uncongenial atmosphere of a farcical college and of a bare army, and then of an exacting business life, through all the discouragements of being wholly unacquainted with literary people and literary ways,—I say, think how, in spite of all these depressing circumstances, and of a thousand more which I could enumerate, these two figures of music and poetry have steadily kept in my heart so that I could not banish them. Does it not seem to you as to me, that I begin

to have the right to enroll myself among the devotees of these two sublime arts, after having followed them so long and so humbly, and through so much bitterness" (From *Letters of Sidney Lanier*, Pub. by Charles Scribner's Sons).

The poetry of Sidney Lanier is prized chiefly for the new meaning it gave to southern scenery. He lived in the very heart of Nature. Even the minutest details of sound and color are described with utmost care. In striving for perfection in his poetry, Lanier thought nothing of the labor attached to its attainment. His description is seasoned with the warmth of his imagination, which is always of a rare order. Of the southern forests he says: "Our forests of live oak, beautifully braided and woven with intricate shades of the vine; to our broad-fronded fern and keen-leaved canes." While Lanier lived in the



Birthplace of Sidney Lanier, Georgia's Poet, Macon Ga.

Birthplace of Sidney Lanier, Macon, Ga.

South there is no excess of color or heat in his poetry. The lazy, languorous atmosphere of the tropics is wholly lacking.

Lanier's love for his wife, who was Miss Mary Day, of Macon, and whom he married in 1867, is one of his many noble qualities. He was ever a true and affectionate husband. Lanier fortunately married a woman who had faith in his genius, and together they shared the hardships of the struggle. She never once faltered. Willingly, his wife endured every kind of trial, discomfort and discouragement that came into their lives. Their love was forged on the anvil of affliction. Much of Sidney Lanier's success, in the teeth of overwhelming odds, is due to his faithful wife, who looked, with undimmed and confident

vision, beyond the shadows, seeing beyond, the light of a better day.

In his "Evening Song," (*Poems by Sidney Lanier*, Pub. by Chas. Scribner's Sons) Lanier tells of his love for his wife. It is an extremely beautiful poem, and is a fair sample of his short verse:

Look off, dear love, across the sallow sands,
And mark yon meeting of the sun and sea,
How long they kiss in sight of all the lands.
Ah, longer, longer, we.

Now in the sea's red vintage melts the sun,
As Egypt's pearl dissolved in rosy wine,
And Cleopatra night drinks all. 'Tis done,
Love, lay thy hand in mine.

Come forth, sweet stars, and comfort heaven's heart;
Glimmer, ye waves, round else unlighted sands.
O night! divorce our sun and sky apart,
Never our lips, our hands.

Lanier came from a family noted for its love of music. An ancestor, Lerome Lanier, a Huguenot refugee, was well-known in Queen Elizabeth's court as a composer; another ancestor, Nicholas Lanier, was the musical director at the court of James I, and became first marshal of the Society of Musicians incorporated at the Restoration. Lanier's mother, Mary Anderson, belonged to a famous Virginia family also noted for its tastes for music and literature. Thus by birth he inherited talents along those lines.

At the time of his death Lanier was lecturer in English at Johns Hopkins University. While with that institution he wrote two recognized works, *Science of English Verse*, and *The English Novel*. Among his poems, "The Song of Chattahoochee," is perhaps the most widely known. It displays the ripened magic of the poet's musical genius.

Sidney Lanier was one of America's greatest poets. Some place him first in the ranks of southern poets. His heroic fight against a dread disease came to an end when the spirit of the poet passed to its well-earned rest, in 1881, in the mountains of North Carolina, whither he had gone to combat the disease. His poetry is still a source of endless joy; his life a source of endless inspiration.

Raymond, Canada

Canst thou be he that Yester-Sunset warm,
Purple with Panim rage and wrack-desire,
Dashed ravening out of a dusty lair of storm,
Hurried West, and set the world on fire?

From "A Sunrise Song"—*Lanier*.

The Treaty of Peace---Restoration of the Gospel*

By President Heber J. Grant

Attitude on the Treaty of Peace—"Standard Works of the Church are not opposed to the League of Nations—United States should stand by her allies—Change in treaty terms making resubmission to Germany necessary, would be a calamity"—Allusions to great event in Church history occurring ninety-six years ago—Visits of Angel Moroni and other heavenly beings to Joseph Smith—Analysis of Articles of Faith—Personal experiences—Powerful testimony of restoration of the gospel.

I am grateful for the opportunity of again meeting with the Latter-day Saints in public worship. It is ever a pleasure to me to meet with the members of the Church of Jesus Christ of Latter-day Saints, and also, when opportunity presents, to meet with those not of our faith, to explain our faith to those who are not familiar with it, and to bear witness of the divinity of the work in which we are engaged.

Before speaking today on matters pertaining to our faith, I desire to make a brief statement. I have been requested, by word of mouth and by letter, on more than one occasion, to state my opinion regarding the league of nations. I received a telegram asking me to join ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, and other leading Americans, in signing the following manifesto:

In the senate at Washington, now that the committee on foreign relations has reported the treaty, the lines are sharply drawn between the immediate ratification of the treaty of peace with Germany, and its amendment with a reassembling of the conference and a reopening of negotiations that would bring great delay and prolonged uncertainty in settling the great issues of the peace. No partisan plea can be made. Party lines are already broken.

Standing at a distance from the conflict in the senate chamber, we plead for immediate ratification without delay. Our land requires it. A state of nervous strain, tension, and unrest exists, manifesting itself in disturbances, which in some cases have no self-evident connection with the war, but which are in fact its aftermath. The world is put in imminent peril of new wars by the lapse of each day. Dissensions between us and our former allies are being sown. We firmly believe and solemnly declare that the states and cities in which we dwell desire immediate peace.

The waging of war steadied and united the American people. Peace will bring prosperity, and prosperity content. Delay in the senate post-

*A discourse delivered in the Tabernacle at the Salt Lake stake Conference, September 21, 1919, the ninety-sixth anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith.

poning ratification in this uncertain period of neither peace nor war has resulted in indecision and doubt, bred strife, and quickened the cupidity of those who sell the daily necessities of life and the fears of those whose daily wage no longer fills the daily market basket.

We beseech the senate to give the land peace and certainty by a ratification which will not keep us longer in the shadows of possible wars, but give the whole world the light of peace. Reservations in the nature of clarifications in the meaning of the treaty, not inconsistent with its terms, will not require the reopening of the negotiations with Germany and with our associates in the war, which we all and each united to win.

But there is no possibility of doubt that amendment of the treaty, as is now proposed by the senate committee on foreign relations, would require negotiation and a reopening of all the questions decided at Paris. Months of delay would follow. The perils of the present would become the deadly dangers of the near future. All the doubt engendered would aid the plots for violent revolution in this and other lands. The issues here and elsewhere between capital and labor, the conspiracy of speculator and profiteer, would all grow, and become more perilous.

This cannot be. The American people cannot, after a victorious war, permit its government to petition Germany, which has accepted the treaty, for its consent to changes in the treaty. Yet, if the United States should amend the treaty for its own purpose and policy, Germany would have full right to ask for concessions. Germany has agreed to make no claim in regard to enemy property seized in this country to an amount of seven hundred million dollars. Our recent foe could ask for a reopening of this issue and of the Lusitania claims. It could raise every question open before hostilities in regard to submarine warfare and the treatment of its nationals in this country. All the provisions for our trade in Germany raised by the economic clauses of the treaty, many of them vital to our industries and our farms, as in dye patents, dye supplies and fertilizers, the working of the reparation commission which superintends the trade of all with Germany could all be brought up by Berlin for readjustment by our negotiators, acting for the United States alone and no longer associated with other victorious powers or supported by a victorious American army on the German border.

Peace is delayed until ratification comes. And any amendment postpones peace. Germany and England alone of the principal powers have ratified. The other principals necessarily await our action, influential and powerful as we are today, in the world's affairs. The ravages of war on more than a score of fighting fronts are continued by our needless delay. Let the senate give the world peace by ratification without amendment.

Even the amendment for which most can be said, the provision in regard to Shantung, will secure nothing which cannot be gained if China, backed by the powerful advocacy of the United States, addresses itself to the machinery for righting international wrongs and meeting just claims created by the league between nations. China, after eighty years of oppressive treaties and despoiled rights, by which all the great powers have profited directly or indirectly, has for the first time, in this covenant and treaty, the means and method to secure justice and the removal of the oppressive economic interference of stronger nations whose citizens are within her gates, protected by a long succession of international agreements. Moreover, it should be remembered that the clause regarding Shantung was made upon the statement by Japan that she will return the territory to China and, therefore, upon that condition; compliance with which promise the league can require.

The peace of the present and the righteousness of the future can be best secured by the ratification of the covenant and treaty without amendment. Let the senate take no action that will give any party to the

treaty, and especially Germany, ground for maintaining that the ratification of the United States is not complete and that changes requiring a resumption of conference and negotiations have been made in it.

I replied as follows:

I have pleasure in joining ex-President Taft and other leading Americans in signing manifesto as outlined in your telegram of yesterday.

The sentiments contained in the above manifesto express my personal position with regard to the league of nations; and since signing the telegram I have neither heard nor read anything that has in any degree changed my position on this important question.

I regret exceedingly that the standard works of the Church of Jesus Christ of Latter-day Saints have been brought into this controversy, which has now become practically a partisan controversy. It is my opinion that this important question should have been kept absolutely out of politics.

On one important matter I desire to place the position of the Church of Jesus Christ of Latter-day Saints fairly before the people. An illustrated hand-bill has been circulated and has been widely republished in newspapers under the heading: "Mormon Bible Prophecies Become Issue in Opposition to the League of Nations." The position of the Church of Jesus Christ of Latter-day Saints is that the standard works of the Church are not opposed to the league of nations.

As stated in what I have read to you, I regret exceedingly that this great and important question has become a political issue, and I desire to ask each and all of the members of the Church, over which I have the honor to preside, that in all their controversy in connection with this great issue, they express themselves as to their views with due deference to the opinions of others. During the controversy I would like them to read, occasionally, the very wonderful and inspired hymn "O say, what is truth?" written by John Jaques, to be found on page 71 of our hymn book:

O, say what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire;
Go, search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks withstand the rude blast,
And the wreck of the fell tyrant's hopes,

Then say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

(President Grant read the hymn on page 66, of our hymn book, "Should you feel inclined to censure," and which appeared in the November *Era*, p. 13.)

Seeing that I have gotten into the habit of quoting poetry, another poem has just come to mind, which I will repeat, as I think it will be of value to us in teaching us to have respect for the opinions of other people. (Prest. Grant then read the poem, "Let each man learn to know himself," which was printed in the November *Era*, p. 14.)

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never yet heard a Democrat make a political speech that I felt was fair to the Republicans. Being a Democrat, I shall not say anything about what I think of the speeches of Republicans regarding Democrats. It is a strange thing—but they say that "Love is blind," and some people have added, "and can't smell." I have sometimes thought that both statements were true. From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically at least not as much charity as should exist among our people. I am a thorough convert myself to the idea that it is not possible for all men to see alike. You know the remark made by a man once: "It is a splendid thing that we do not all see alike, because if we did, everybody would want to marry my Sally Ann;" and the other man remarked, "Yes, thank the Lord. If everybody saw your Sally Ann as I see her, nobody on earth would have her, and she would die an old maid." (Laughter.)

I am convinced in my own feelings that Great Britain, France, and the United States have common aims, common desires, common objects, and that a league in which those three nations are combined will mean peace as far as the acts of nations can bring peace to mankind. The three thousand miles of border between the United States and Canada, maintained for over a hundred years without the slightest trouble, without any great forts, such as they have felt obliged to have between Germany and France, and other European countries, gives me the absolute assurance in my heart that Great Britain and her subjects have the same desires for the welfare of mankind, and for the liberty of mankind, that we have here in the United States. Confidence begets confidence; good will begets good will; and I believe that having fought—for what? For our own existence, because I believe

that but for the fact of our joining with the Allies in the great war, Germany would have conquered France and Great Britain, and that immediately thereafter she would have picked a quarrel with the United States, in the hope that this country, too, might be conquered. That Germany could not have conquered the United States I have no doubt. While representing you, as chairman of the Liberty loan committee of the State of Utah, I attended a banquet in San Francisco, and in the course of a little speech of ten minutes—the limit given to me—I announced that we were sure to win the war; that there was no doubt of it in my mind, absolutely none, because I accepted the statement of an inspired prophet of the living God, who resided on this continent hundreds of years ago, who said that this is a choice land above all other lands, and that no king should rule on this land. Therefore I have no fear of Germany or any other country conquering these United States of America—none whatever. But if Germany had conquered France and England—which I believe she would have done but for our help—there would have been slain, instead of less than 100,000 of our boys, hundreds of thousands before we would have won the victory. I believe in my heart that it is our duty to stand by those nations that stood the brunt of the battle, and that saved us the loss of perhaps millions of our boys in the great struggle. I am not saying that I would not be delighted if this league of nations, or the terms of this covenant of peace, could be changed in some particulars, but they cannot be changed without submitting the treaty again to Germany. To my mind, that would be a calamity.

Now, I did not intend to say this much regarding the league of nations, but rather to preach a little on the gospel of the Lord Jesus Christ.

An Important Anniversary.

Today is the ninety-sixth anniversary of that wonderful manifestation from God, the visitation of an angel from heaven to the boy Joseph Smith. Joseph Smith testified to all the world that Moroni, an ancient prophet of God who resided upon this continent, appeared to him in answer to his prayer to the living God for light and knowledge. He states that his room started to become light, until it was as light as the noonday sun, and then a personage appeared before him, conversed with him, delivered a most important message, and quoted many important passages of scripture, as you will find recorded here in, a brief account of this wonderful event, given by the Prophet Joseph Smith in the Pearl of Great Price. I marked a number of passages that I thought I would read, but I will not take the time to do so. This angel delivered a message to Joseph Smith, and told him that in the Hill Cumorah there were buried golden plates containing a record of the forefathers of the American Indians. After delivering his message

and quoting a lot of scripture to the boy, the messenger disappeared. He returned and repeated all that he had said before, and added a little additional scripture, then disappeared. He returned once more and repeated all that he had said upon the previous visits—and by this time it was morning. The boy dressed himself and went to the field to work, but his father, seeing that something was the matter with him, as he had been awake all night and was feeble, told him to go home. On his way home, while trying to climb over a fence, he fell and was awakened by the voice of the messenger, and for the fourth time these messages were delivered to the boy Joseph Smith, after which he told the boy to go to his father in the field and tell him all that he had heard from the messenger. Joseph went to his father and repeated the message that had been delivered to him by an angel of God, a former prophet who lived upon this earth, and his father said: "This message is from God," and told him to follow the instructions of the angel. Joseph Smith went to the place where the plates containing the Book of Mormon record were buried, and when he was about to remove them, the angel told him the time had not yet come when the plates were to be delivered into his hands, but that he was to return to that spot once a year for four years, and then the plates were to be given to him. He did return once a year for four years, and upon each of those visits the angel of the Lord instructed this young man in the things of God, and prepared him to be the chosen instrument in the hands of the living God to restore again to the earth the plan of life and salvation, the gospel of the Lord Jesus Christ. Subsequently, John the Baptist, the man who baptized the Lord Jesus Christ, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained those men to the Aaronic Priesthood, giving them the authority to baptize. After this ordination they went down into the waters of baptism and baptized each other. Subsequently, Peter, James, and John, the apostles of the Lord Jesus Christ, who had ministered in the days of the Savior and after his crucifixion, came to the earth, and they laid their hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained the apostles of the Lord Jesus Christ, giving them all the keys, the powers, the rights and the authority to establish again the gospel plan and the Church of Jesus Christ upon the earth. "Oh," says the unbeliever, "we do not believe that any messenger ever appeared to Joseph Smith; we do not believe that John the Baptist laid his hands upon the heads of Joseph Smith and Oliver Cowdery; we do not believe that Peter, James, and John ordained these men apostles of the Lord Jesus Christ." The unbelief of all the world cannot change those facts, if they are facts; and we proclaim to the world that by the witness of the Holy Spirit we know that they are facts, and that they shall stand forever, for they can never be overthrown. The angel Moroni told the boy Joseph Smith that the day should come when an ancient prophet should appear

and bestow the authority to turn the hearts of the children to the fathers. This promise was made years before the organization of this Church, and before the Book of Mormon was ever revealed, and a number of years later that promise was fulfilled, when that authority was given to Joseph Smith and Oliver Cowdery in a wonderful vision and manifestation in the Kirtland temple, April 3, 1836 (Section 110, Doctrine and Covenants):

The vail was taken from our minds, and the eyes of our understanding were opened.

[We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us. Elijah the prophet who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Why We Build Temples.

Millions of dollars have been invested in the Salt Lake temple. Month after month, as a boy, I contributed \$1 a month. As my wages

increased I contributed \$2 a month, and later \$3, \$4, \$5 and finally gave several thousands of dollars, towards the completion of that temple. Why? Because the Lord God Almighty had given me a knowledge that the hearts of the children have been turned to their fathers; that the keys held by Elijah the prophet were in very deed delivered to Joseph Smith and Oliver Cowdery. The very granite bears witness to the faith, the knowledge and the testimony that God has given to the Latter-day Saints—not only this temple, but in Logan, in Manti, in St. George, temples have been erected to the same effect. In Canada there is another temple, not yet completed, and one recently completed in the Hawaiian Islands, wherein ordinances for the dead can be performed. The temple still stands in Kirtland, Ohio, where these wonderful manifestations from God were given to the Latter-day Saints. By the revelations of the Spirit of God to them, they testify that these things did occur. There was also a temple at Nauvoo, Illinois, which was built under great stress—which our people built with the rifle in one hand, so to speak, and the trowel or the instruments used in building in the other. These temples, erected by the Saints in the days of their poverty, bear witness to all the world of the inspiration of God to those men and to the truthfulness of the visions in the Kirtland temple. No men and women would spend their money by the millions of dollars for the erection of temples, and spend their time, year after year, laboring for the salvation of their dead, if they did not have the witness of the Holy Spirit that in very deed the promise has been fulfilled that was made to the boy Joseph Smith ninety-six years ago today, that Elijah should come and restore these keys.

Almost simultaneously with this wonderful manifestation to the boy, this visitation of an angel of the living God, delivering a message and making promises regarding the organization of the Church and of many wonderful things, all of which have since been fulfilled, came a widespread impulse among men to acquire information concerning their dead progenitors. No person can deny, who will stop to reason upon it, that from the time of Elijah's visit, restoring the keys that he held, turning the hearts of the children to their fathers, there has come into the hearts of people all over the world a desire to know something about their ancestors. No truthful person can deny that this is the case. People will not believe, perhaps, that the turning of their hearts to the fathers, causing them to seek for information regarding their progenitors, is due to the fact that the keys had been turned in the temple at Kirtland; but we know that is the case. I have met men and have conversed with them, who have spent years and years of their lives gathering the genealogy of their forefathers, and compiling books containing that information. When I have asked them why they did it, they would say that they did not know, but that they were seized with a strong, irresistible desire to find out the names of their ancestors and to compile them. Now that they have finished the record, they

seem to have lost all interest in it. To a Latter-day Saint a book of this size [holding up the Book of Mormon], containing the names of his ancestors, is worth many, many times, hundreds of times more than its weight in gold, because to the Latter-day Saint has come a knowledge that he can in very deed be "a savior upon Mount Zion" of his kindred who have died without a knowledge of the truth.

A Visitor's Conversion.

I am reminded of the wonderful testimony that comes into the hearts of men regarding the divinity of this work in which we are engaged, by the labors that were performed by a gentleman named R. M. Bryce-Thomas, a retired colonel in the British army. Colonel Thomas came to Salt Lake City and stopped at the Templeton hotel, a small hotel in the Zion's Bank building at that time. His wife was taken sick, and as he sat there in his room and looked across the street to the old two-story adobe building that stood where the Hotel Utah now is, he saw a sign, "Mormon Publications." He read this sign "Mormon Publications," day after day, until it got on his nerves, and so he went over and bought some "Mormon Publications." When his wife recovered, he returned to his home in London, and he read these publications. He afterwards attended "Mormon" meetings and became convinced of the truth of the gospel of the Lord Jesus Christ, as again revealed to the earth through the Prophet Joseph Smith. He traveled all the way from the great city of London to Salt Lake City upon two separate and distinct occasions, for the privilege of going into the temple of the Lord, that stands on this block, and becoming a savior of his progenitors. As he was an educated man, and a man of importance, his friends thought that he had practically gone crazy, or he would not have joined the "miserable 'Mormons'." He received so many letters of inquiry, asking why he had joined the "Mormons," that he decided to write out his reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints. He did so, and sent those reasons to the Liverpool office to Brother Rulon S. Wells, who was then president of the European mission, asking him to have a few hundred copies printed so that he could distribute them among his friends. Brother Wells asked permission to utilize, in the shape of a tract, the arguments and reasons that he gave for leaving the Church of England. This request was granted. Tens of thousands of copies of "My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints" have been distributed in this country and in Europe, and I commend that very scholarly and splendid pamphlet to all Latter-day Saints who have not read it. I am sure I have, at least a half dozen times; I have given away thousands of copies of this tract, and I want to bear witness here today, regarding this man—for I have met him and conversed with him—that he has the spirit of the gospel; that he has in his heart a testimony

of the divinity of the work in which you and I are engaged; and it is the spirit that giveth life, that giveth understanding, that testifies of the things of God. This man is converted to the gospel. He is not only converted to the gospel, but he can give his reasons, scriptural reasons, in addition to the witness of the Spirit that he has received from the Lord as to the divinity of this work. Furthermore, he lives the gospel, and that is one of the great evidences of its divinity.

(Here President Grant related a characteristic story on, "The Upward Progress of a Latter-day Saint," printed in full in the November *Era*, pp. 72-74, and worth a careful re-reading.)

An Army of Missionaries.

Love of God and love of our fellow men—the first great command, the Savior said, the first great law is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. I want to bear witness to all the world that no other people upon the face of the earth can show such love of God and such love of their fellow men as do the Latter-day Saints. We have about 2,000 missionaries, on an average, out in the world preaching the gospel, without money, without price, without being sustained except from their own pockets or the pockets of their relatives—for what? Because of their love of God, and because of their love of their fellows, to deliver the message to all the world that God has again opened the heavens; that he has spoken from on high; that he has sent his messengers; that they have laid their hands upon the servants of God in this day, and restored again to the earth the authority of the Priesthood of the living God, and the power to build up the gospel of the Lord Jesus Christ upon the earth.

We have recorded here in the back of this book, the little Pearl of Great Price, the Articles of Faith of the Latter-day Saints.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Belief in a Personal God.

We believe absolutely in God our Father. I remember reading, while I was in England, a book entitled, "The Young Man and the World." In that book, written by Senator Albert J. Beveridge, there was one chapter on "The Young Man and the Pulpit." In his book, Mr. Beveridge says that any man who enters the pulpit to preach, if he is not converted in his heart of hearts to the truth of that which he preaches, commits a sacrilege every time that he stands up in his pulpit. Then he said: "A certain man, with good opportunities for getting correct answers, during an entire summer vacation asked three questions of all the ministers with whom he came in contact.

The first question was: "Do you believe in God, the Father—God a person. God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe—but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?" Not a minister answered "Yes." I wish to say that there is not a boy, there is not a girl, in the intermediate classes of the Sunday schools of the Latter-day Saints, nor is there a man or a woman in all the Church of Jesus Christ, who would not answer "Yes" to that question. We believe that we are the children of the living God, and that he is in very deed an exalted person. Why? Because the Lord God Almighty, nearly a hundred years ago, appeared to a little boy 14 years of age, and spoke to him. This boy saw that God our Father is a glorified man, so to speak; and he pointed to his Son, the Lord Jesus Christ, and said to this little boy: "This is my beloved Son, hear him." In answer to a simple question from that boy, as to which of all these denominations of the world he should join, the Savior told him to join none of them, because they had all gone astray; and later he was called to be the instrument in the hands of God of restoring again the gospel of Jesus Christ to the earth.

The next question in Senator Beveridge's book was: "Yes or no, do you believe that Christ was the Son of the Living God, sent by Him to save the World? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that; but do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?" Not a minister answered, "Yes." They went on to explain that he was a great moral teacher. Permit me to deny the assertion that he was a great moral teacher, unless he was the Son of God. He himself announced that he was the Savior of the world, that he was the Only Begotten of the Father in the flesh, that he was the Son of God; and therefore, if he was not the Son of God, he could not have been a great moral teacher, because the foundation of his mission was that he was God's Only Begotten Son. If he was not God's Son, he could not be a great moral teacher, because his foundation would be a falsehood.

The next question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are? Answer yes or no." Not one of them answered "Yes."

Every man and every woman married in the temple on this block, or in any of the temples of God, are married for time and for all eternity. We believe that the marriage covenant is an eternal covenant, and there is not a Latter-day Saint living who does not expect to have his or her conscious identity beyond the grave. Thank God for the

first article of our faith and our absolute knowledge, of God and of Jesus Christ.

"We believe that men will be punished for their own sins, and not for Adam's transgression." I shall not comment on that.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We find the following in a revelation from the Lord to the Prophet Joseph Smith, section 76 of the Doctrine and Covenants:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father has put into his power, and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him:

And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

First Principles and Ordinances.

We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

I want to say to you that all those missionaries who have gone out to preach the gospel—and we have had at least 80,000 of them, from the day the Church was first organized—have had laid upon their heads, the hands of God's authorized servants, men who held his authority; and all over the wide world, in every land and in every clime, from the midnight-sun country of the north to South Africa, wherever they have gone, the Spirit of the living God has attended them. From every land and from every clime men and women have received the witness of the Holy Spirit, and have embraced the gospel; and all the wisdom of all the world, the wisdom of all the churches, in all the world, has never yet been able to convert any Latter-day Saint elder. They say we have not the truth; they say that we are deluded! How the Lord Almighty has neglected for nearly 90 years, the honest, faithful, virtuous, upright Latter-day Saints,

having failed to allow any of their missionaries, or of their converts in the world, to discover the error of this gospel as taught by the Latter-day Saints! Yet these men have gone forth after having had hands laid upon their heads, giving them authority as God's ambassadors to go and proclaim the truth, and from every denomination under heaven men and women have been converted to the gospel which some people regard as a delusion.

Belief in Prophets.

"We believe in the same organization that existed in the primitive church, viz; apostles, prophets, pastors, teachers, evangelists, etc."

I shall not take your time further than to refer to the Prophet Joseph Smith. We believe that he was a prophet of God, and we not only believe it but we know that he was. Why? He declared that he would be chosen, when he was a child, and he was chosen. He announced to the world that he would receive the Book of Mormon, and he did receive the Book of Mormon, which he translated from the plates, to which reference has been made. Eleven men, in addition to himself, bear witness that he had the plates. Eight of these men handled them and saw the engravings, and the plates were shown to three of these men by an angel of God who came down from heaven. "Oh, but," says one, "I don't believe it," but if eleven honest, reputable men testified that a man had committed murder, that man would hang all right or be shot. There is no one who can say that the statement of the witnesses regarding the Book of Mormon, is not true, and there are tens of thousands who can say, by the witness of the Spirit of God, that these things are true. Joseph Smith proclaimed that he would yet be a prophet, before he was one, and he was chosen. He predicted that the Latter-day Saints would be driven from city to city, from county to county, from state to state, and finally from the confines of the United States to the Rocky Mountains, which was then Mexican territory. People laughed him to scorn for saying that he, whom they considered a miserable upstart, at the head of a deluded lot of people, would attract the attention of anybody to the extent that they would be driven out of a state, and particularly be driven beyond the confines of the United States. He also announced that the day would come when not only a city, not only a county, not only a state should be arrayed against the handful of Latter-day Saints, commonly called "Mormons," but the day should come when the whole United States would be arrayed against them. People hooted at that statement, but the day did come when we were driven from city to city, from county to county, and state to state, and the day did come when we were driven to the Rocky Mountains, where he had said we should become a great and mighty people. And that is exactly what we have become, because in proportion to our numbers we are a great and mighty people, and people are beginning to recog-

nize it today. Finally the United States of America, on the statements of lying judges and others, sent an army against us—for doing what? For doing what we never did, but subsequently the government pardoned us for our sins that we had never committed, but they sent their army here all the same. And later, because of false statements made to Congress, the government confiscated all the property, both real and personal, belonging to the Church of Jesus Christ of Latter-day Saints, as if the Lord desired doubly to fulfil the prediction of Joseph Smith. I picked up the paper day after day myself, when the trial was going on here in the courts, and read in bold headlines, “The United States of America vs. the Church of Jesus Christ of Latter-day Saints,” and laid the paper down and said: “Thanks be to Uncle Sam for putting the absolute stamp of divinity upon the utterances of the Prophet Joseph Smith!” This is one of the reasons why we believe in prophets—because their prophecies are fulfilled. It is only fair to say that this property was afterwards restored to the Church by acts of Congress.

Evangelical Inspiration.

“We believe in pastors, teachers, evangelists”—

There is no need of believing in an evangelist unless he has the evangelical inspiration of his office. I want to say to you that when I was a baby my mother took me to the patriarch, or the evangelist, Brother Perkins, who afterwards moved to St. George and located there, and that patriarch put his hands upon my head and bestowed upon me a little blessing that would perhaps be about one-third of a typewritten page. That blessing foretold my life to the present moment. The promises made to that baby have been fulfilled. I went to Tooele as a boy not twenty-four years of age, to preside over that stake of Zion. I was without experience, and I felt mightily my weakness. Soon after I arrived there with my wife and two little babies, my youngest baby was taken very sick and came nigh to death's door. I did not know one single solitary soul in Tooele City when I went out there except John Rowberry and Francis M. Lyman. Brother Lyman lived next door to me, but he was not at home. Knowing that my little baby was in a dying condition, I sent for my friend, John Rowberry, the patriarch, the evangelist in that stake of Zion, asking him to come and assist me in blessing the baby. After blessing the little one he said: “Brother Grant, looking at it naturally, your baby is going to die.” I said, “I have no doubt of it, unless the Lord hears and answers our prayers.” He said, “Well, the Lord is going to hear and answer them. Go and get a table and a piece of paper, and sit down by the bed; I went to give this baby its patriarchal blessing.” He laid his hands upon that baby and promised her that she should live; that she should grow to womanhood; that she should marry a servant of the living God; that she should become a mother in

Israel; that she should become a leader among the sisters in the Church. A year or so ago, President Joseph F. Smith handed me the list of Church authorities to present to the people, as he quite frequently did. I read the names and presented them, and when I came to the last name, as one of the General Board of the Young Ladies' Mutual Improvement Association, I had to read that name through tears of gratitude, because I was presenting the name of my daughter, who, I believe, but for the power of God, would have died when a baby—I was presenting her name to be one of those to preside among her sisters, over thirty or forty-odd thousand of the young women in the Young Ladies' Mutual Improvement Association.

Why do we believe in evangelists? Because they have the inspiration of God, the inspiration of their office and they are able to foretell the lives of the men and women upon whom they place their hands. While in Tooele, I received a patriarchal blessing myself from this same man, John Rowberry, and he promised me that I should be taken from that stake of Zion and become a leader in the Church of Christ; and I stand here today a witness of the inspiration of God to that man, John Rowberry. Not only did he promise me that, but many other things, all of which have been fulfilled.

The Gifts Promised, and Bestowed.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues," etc.—we believe in the gift of tongues. When I was a little child, in a Relief society meeting held in the home of the late William C. Staines, corner South Temple and Fifth East streets, my mother was there, "Aunt Em" Wells was there, Eliza R. Snow, Zina D. Young, and many others. After the meeting was over Sister Eliza R. Snow, by the gift of tongues, gave a blessing to each and everyone of those good sisters, and Sister Zina D. Young gave the interpretation. After blessing those sisters, she turned to the boy playing on the floor, and pronounced a blessing upon my head by the gift of tongues, and Zina D. Young gave the interpretation. I of course did not understand one word that Aunt Eliza was saying. I was astonished because she was talking to me and pointing at me. I could not understand a word, and all I got of the interpretation, as a child, was that some day I should be a big man. I thought it meant that I would grow tall. My mother made a record of that blessing. What was it? It was a prophecy, by the gift of tongues, that her boy should live to be an apostle of the Lord Jesus Christ; and oftentimes she told me that if I would behave myself, that honor would come to me. I always laughed at her and said: "Every mother believes that her son will become president of the United States, or hold some great office. You ought to get that out of your head, Mother." I did not believe her until that honor came to me. Tell me that the gift of tongues is not exercised in this Church? As well tell me that I

do not know that I stand here today. Subsequently my own wife, the mother of the baby to which I have referred, upon one occasion when I came home at 1 or 2 o'clock in the morning, having been working early and late trying to meet the interest on my obligations, read me a lecture about breaking the Word of Wisdom. She said to me: "You'd better drink tea or coffee, or even use tobacco, rather than sit up all night working. You are breaking the Word of Wisdom." Finally she stopped suddenly, and by the gift of tongues she made a prediction and several wonderful promises, among others that I should live to pay all my obligations. This was at a time when my friends were begging me to take the bankruptcy act. Among other things she promised that I should live to lift up my voice in many lands and in many climes, proclaiming the gospel. Since then I have lifted up my voice in the Hawaiian Islands, in Japan, in Great Britain, Belgium, Holland, the three Scandinavian countries, in Canada, in Mexico, and in almost every state in the Union of the United States, proclaiming that I know that God lives, proclaiming that I know that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God. I have done this in fulfilment of a promise made on my head by my wife, whose body now lies in the tomb, who made this promise years before it came to pass. I will not take up further time on that article of our faith.

Other Articles of Faith.

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

Yet some people write that we are in rebellion against the United States; that we would like to set up a republic of our own; that we are a great financial combine of people who are arranging to eventually conquer our country. Our boys who gave their lives in France; our boys who went forth in far greater number than the government had requested, according to our population; our money so freely given for Liberty and Victory bonds; our declaration to all the world, through the Prophet Joseph Smith, that the men who wrote the Constitution of this country were inspired of the living God—all of these things give the lie to all the liars who are perpetually saying that we are opposed to this country. When the Latter-day Saints were being driven

from their homes, when they were coming to these Rocky mountains in fulfilment of the prediction of Joseph Smith—they were being expatriated; they were driven from the confines of the United States, and were coming to Mexican soil. Our country was then in trouble with Mexico, and the government called on Brigham Young for 500 men to help fight Mexico. To this call President Young replied: "You shall have your men, and if we have not enough men we will furnish you women;" and within three days the men were ready. That Mormon Battalion went to California and discovered gold. Show to me, if you can, in all the history of the world another case of a people being expatriated, being driven from their own country, from their own lands which they had purchased, being driven out from a beautiful city, the last remnant of them crossing the Mississippi river in the dead of winter, on the ice, nine babies being born during the night of that terrible expulsion, with no shelter but their mother's breasts, going forth on their journey of a thousand miles in the wilderness, after having appealed to the president of their republic, who could only say: "Your cause is just, but we can do nothing for you"—show me another people, I say, who under like circumstances would have furnished 500 men to fight their country's battles! Show me greater patriotism and loyalty to country than this! It can't be done. Allow me to announce that from the day of Joseph Smith to this identical day, the leaders of this people have had absolute respect, love and reverence for their country. Allow me to announce further that we are patriotic Americans to the core, and that we have learned it, many of us, at our mother's knees, where we said our prayers. We believe absolutely in the inspiration of God to the men who framed our Constitution.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Judged by Their Fruits.

All we ask of the world is to remember the articles of faith of the Latter-day Saints and to judge the Latter-day Saints by their fruits. This was the standard that the Savior gave for a righteous judgment. What are the fruits of "Mormonism"? No people in these United States of America have higher financial credit than the "Mormons." No other people in these United States of America have as low a death rate as the "Mormons." Vileness and wickedness do not decrease the death rate. No people of the same number can produce as many fine singers—and fine singing does not go with corruption and wickedness. The Lord said in a revelation to the wife of the Prophet Joseph Smith, "For my soul delighteth in the song of the heart; yea, the song of the

righteous is a prayer unto me, and shall be answered with blessings upon their heads." No people have a better reputation for fulfilling the first great commandment of God—"Multiply and replenish the earth." No race suicide in Utah; that is, in the "Mormon" sections of Utah, or in the "Mormon" communities of southern Idaho, or in Canada, or in Arizona, or Old Mexico. No people can make a finer record in failing to produce insane than the Latter-day Saints, and yet insanity generally comes with wickedness. No people can produce fewer criminals than the Latter-day Saints. The governor of the state of Arizona remarked some time ago that we were being robbed of several hundred per cent of our taxes, because none of our people were in the insane asylum, and we were entitled to quite a number. He further said that we were being robbed of two or three thousand per cent of our taxes because we had only one inmate in the penitentiary, although we were entitled to twenty-five or thirty, according to our population. I referred to this statement when I was in Arizona a short time ago, and the district judge, who was sitting in the audience, jumped up and said: "Pardon me, Mr. Grant, but that one has since been pardoned." (Laughter.)

I see I have talked much longer than I had intended. I rejoice in the witness of the Holy Spirit to me that I can stand up in all sobriety and testify to you that the angel of God, ninety-six years ago today, did appear to the boy Joseph Smith, and that the promises made to that boy have been fulfilled; that he did become a prophet of God; that he died a martyr to the truth; that his blood testified, as the blood of all martyrs has done in ages past, to the divinity of the work that he has established; and I bear to you my witness that God has given to me a knowledge that he lives; that Jesus is the Savior of the world, and that Joseph Smith was a prophet of God. I pray for light and knowledge and power and ability that you and I, every one of us who have received this testimony, may so order our lives that all men, seeing our sobriety, seeing the uprightness of our lives, may be led to investigate the fruits of the gospel of Christ, and that they, too, may receive the witness of the Holy Spirit. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

Faith

"I believe in the world, and its bigness and splendor:
That most of the hearts beating round us are tender;
That days are but footsteps and years are but miles
That lead us to beauty and singing and smiles:
That roses that blossom and toilers that plod
Are filled with the glorious Spirit of God."

Edgar A. Guest



**The Christ, whose teachings reach the human heart,
Jesus of Nazareth, Mary's much-loved Son;
Christ, who is known in hamlet, town and mart,
Resplendent grown from lowliness begun.**

—Alfred Lambourne

The First Commandment

By C. L. Olsen, M. D.

In Three Parts—Part III.

“Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”

God deemed it righteousness to establish a fundamental law governing the propagation of species—the human race, first of all—or such a law would never have been established. This law, being one of the many laws pertaining to the kingdom of God, is part of “his righteousness,” which, in the quotation above, the Master himself urges us to seek. Applying this counsel of the Lord, and the precise promise accompanying the same to the question under consideration, we, timid mortals, have nothing to fear, provided only, we show obedience. But even toward such a promise, coming from such a reliable source, many of us feel dubious. “How can I, with my small income, dare venture even to get married, let alone assume the responsibilities of caring for a family of children?” asks the chicken-hearted, doubting Thomas, working hard every day, and, perhaps, earning barely enough to subsist upon. The rich or wealthy doubting Thomas also finds a reason for hesitation. In both instances, however, the individual is left to the exercise of his own free agency. But the consequences are sure to follow.

If any of us, rich or poor, fail to obey the law of God as pertains to bringing forth the spirits destined for this earth, we—wittingly or unwittingly—thwart, to that extent, the purposes of the Creator. Reasoning upon the subject convinces us that there are a definite number of beings spiritually created and destined to be born as men and women, in order to advance in the scale of existence. What? A definite number of spirits? Clearly: If one-third of the heavenly host, because of their rebellious attitude in that great council in heaven, were “thrust down,” two-thirds of that heavenly host remained; hence, these two fractions must represent the sum total (whatever that may be) of the number of spirits begotten by our heavenly parents, intended to be born on earth as mortals, and as living souls, to help fill the measure of earth’s creation. The very term, “measure,” indicates definiteness.

To advance in the scale of existence, and to advance in the

scale of civilization, are two widely different propositions: The former represents a definite natural plan designed by the al-wise Creator, before the earth was made. It is absolutely necessary for future happiness and therefore means everything. The latter, being a more or less fickle creation of puny man, may mean much, little or nothing. Because it represents a mortal conception of things, it may or may not be necessary for human happiness. In order that man may advance, as we term it, he must first exist; that is, in plain words, he must first be begotten. But how begotten, if man refuses to "get," as Shakespeare puts it? A great many highly "civilized" men and women; "educated" to the top notch, brimful and running over with worldly wisdom, but suffering from ingrown self-sufficiency, boldly assert that it is altogether commendable, nay, imperatively necessary, for the sake of civilization, that the community protect itself from undesirable children. The term, "undesirable," in this connection is generally understood to mean children of the so-called lower class, children born in the slums of the larger cities and children of drunkards, profligates, and criminals; many would even include children coming from the poor, the ignorant, and—in this country—from menial aliens. It goes without saying that children of rich, influential, educated parents are desirable—of course!

Much speculation has been indulged in as to the best course to pursue, in the interest of civilization, to "regulate" the question of propagation, which many consider as being a real problem. It is a problem, too; but mainly to those who choose to ignore the law, rather than obey it. Poor, perhaps even indigent, parents, but who, though struggling hard and with limited means at their command, welcome the children born to them, and who know what hard, physical work, low wages, and high cost of living really mean, are not nearly so much alarmed about this bug-a-boo of a "problem" as are those who never have felt how the shoe of poverty pinches, or who have never had a child of their own to care for.

As for "regulation," that is an impossibility. Statesmen, legislators, preachers, reformers—male and female—may toil unceasingly, and lie awake nights scheming how best to advance "civilization" in this respect; but as long as personal freedom reigns in the land, all efforts in this direction are bound to fail. Why? Because a fundamental, divine law is the point at issue. And the Creator, in his inscrutable wisdom and, clearly, for the definite reason that man, normally endowed, shall feel naturally inclined to obey this fundamental law, in order that God's designs might be brought about, divinely ordered it so, that, for this specific purpose, man shall be imbued with an intense love

and a desire to be loved, the prurient aspersions of the carnally minded, the invidious, sexless lecturer, or the long-faced, sanctimonious hypocrite, to the contrary notwithstanding. Therefore, "love laughs at locksmiths." And after all is said and done, the cold fact remains that the great majority of mankind, instinctively, and true to nature's demand, go right on multiplying and replenishing, as God intended they should do.

That it is possible to pervert the original plan, also in this direction, will readily be admitted. One willing to see can not be blind to the fact that there are some, both men and women, who, judging from their conduct, seem to think that the only activity in life worth while is bringing children into the world, not to mention the well-nigh worthless human wrecks who drift along the stream of life, absolutely without a rudder, as it were, to guide them in these matters. Even among those who have been united in the bonds of matrimony are to be found men so low that, after having "fathered" children, they deliberately shun the responsibilities logically devolving upon them to care for their offspring. And it is the actions of just such reprobates that bring into disrepute the bearing of children, and above all the large family; that cause thinking men and women to pause and even to devise ways and means of prevention—many holding that, even in this respect, "an ounce of preventive is worth a pound of cure;" that fill the minds of thrifty economists with resentment, when called upon by law or by charity to contribute to the sustenance of innocent, helpless children, whose father perhaps spends his time in idleness, or what may be worse. Talk about "regulation!" Let laws be made, not to regulate, but to relegate such derelicts to the rock pile where, in the sweat of the brow they may be compelled to earn the means necessary for the support of their family. Nothing inhuman, or necessarily inhumane either, about that! Stern justice demands just such—or some other—adequate remedy, calculated to "cure" such perverts. Incidentally, some such regulation might open the eyes of the love-sick woman and embolden her to ask her ardent wooer, ere it is too late, whether, if she marry him, he has in mind the compulsory making of macadam as a vocation, or if he intends to take care of her as his wife, and of their children that may come to the world.

But such children should be protected by the strong arm of the law, if necessary. They are not responsible for the actions, or dereliction as the case may be, of their parents. They have come to this world in a legitimate manner, so far as they are concerned. The community can well afford to assist such unfortunates (unfortunate in having such parentage), until they can "help themselves"—say, the first fourteen years of their

lives. For man to acquire wealth, education, and all else that makes life worth living, is not enough. Having accomplished all such achievements, we shall, when called to "answer for our deeds done in the flesh" still hear this reprimand ringing in our ears: "These ought ye to have done, and not to leave the other undone."

The moral intended to be conveyed by these observations on the first commandment is, if possible, to check the growing tendency, not only in Babylon, but in Zion, also, of an attempt to improve upon the plan laid out and determined upon by the great Architect, before fallible man had a word to say in the matter.

Let every human being unhindered, but rather helped, come into his own in this world. For every soul is needed, whether we realize it or not. Without our fellow-men, what would any of us amount to? There is none on this earth so rich, but who is richer with them; none, so poor but who is poorer without them. Here an untranslatable Scandinavian aphorism fits in, exactly: "*Mennesket kan undvære meget, men ikke mennesket;*" literally: "Man can do without much, but not without man"—meaning, that man can get along without a great many things, but he can not get along without his fellowmen.

The Success Family

The father of Success is Work.

The mother of Success is Ambition.

The oldest son is Common Sense.

Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm and Co-operation.

The oldest daughter is Character.

Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, and Harmony.

The baby is Opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.—*The Photo-playwright.*



The Utah Public Health Association has its annual sale of Red Cross Seals every year, at the approach of the holidays, for the support of its fine program of Public Health Work. This year the sale is from December 1 to 10. For 1920, the association, of which John W. Jacobs, is the Executive Secretary, is planning a program which includes the

placing of Public Health Nurses in many counties. The cause is a worthy one, and should have the support of the thinking people of the state. Nearly every county of Utah has been organized for the sale.



When the Wind was Sown

By Ida Stewart Peay

Mining Camp, March 4, 19—

Dear Mother: Arrived here last Monday O. K. and got "on." When I touched the boss for a job at three plunks per diem, he eyed me dubiously.

"How old are you?" he growled. His eyes were on my chin but finally they traveled down the whole length of my six-feet-two, and when they lit on my number tens—well, they saved me, for he grinned and mumbled, "Bout twenty?"

I gave my head a fling forward, not to fib by way of mouth, so he put me on the drill. Just think of your little old slim (who "grew so fast he didn't have time to flare out," as Mamsy says), making three dollars a day!

Now you can cut out the worry wrinkles for good, little Mother! You'll soon be able to conclude that grocery bill that's been continued in our next since the flood; and Dad can buy off a few of old Falon's visits. Say, but I'd hate to lend money. I'd be too sorry for the poor devils in my debt. I can't see just how we got into this fix but I know how we're going to get out. Listen, I'll make nearly \$80 a month—grab, that puts the kibosh on Jim, eh? I've always felt like he'd beat me, but we'll see—well, for my board and small needs I will require about \$45; that will leave me \$35 to send to you regularly. How's that for your seventeen-year-old?

You can overlook my being a bit boastful, can't you, Mamsy dear? To tell the truth, I'm as proud of this chance to help you and Dad as I was of the first nickel I earned with my little red wagon in the long ago days. Remember that old wagon, Mother, and the "pile" I used to earn hauling things for the different neighbors?

Wish Dad would get a job here, too! Between us, we could soon pay off the bills and fix you up quite comfortably. It just cuts me deep to think of all the trouble and poverty you've been through these last few years.

Mining Camp, March 12, 19—

Grab, Mamsy, I've been so interested this past week I forgot to get my letter off to you. In the bunk house I sleep between two rascals, and they babble their shark tales across

me when we go to bed until I feel like I was reading a continued story—one that grips and keeps going on in your mind between instalments. Of course, they don't notice me, think I'm asleep, perhaps. I've offered to change places with one of them so they can be nearer to each other but they won't hear of it. One of the fellows is a round, smooth-faced man of about forty-five or fifty with innocent blue eyes and a bald head—nicknamed Baldy. The other person is shaggy and black looking, with small, wicked eyes and a quiet tongue. I forget his name, but I call him Stillwater to myself. He tells about one tale to Baldy's ten but his are sure eye-openers. He has a voice that is as smooth as silk; and a way of telling a story that makes you listen with your breath quiet. Last night he told about being dead broke in Seattle recently. He hadn't won anything for a long time and was so shabby he didn't even dare to go into a saloon. Well, he found a fellow lying drunk in the rear of a gaming house there, so he appropriated the sleeper's coat, hat and purse and then, to put it briefly, went into the saloon and won six thousand dollars before day break—gambling, you know! What do you know about that?

Both men seem to have taken a fancy to me. Nearly every night they coax me to play a few games with them. Of course, they are not what you would call "desirable citizens," but they're sure friendly and a fellow feels mighty strange here at first. There's another guy who hangs around us a good deal and sometimes plays. He's a stupid baggage, small and light complexioned, with yellow fingers and lips (tobacco stained) and bleary, buttermilk eyes. Everybody calls him Skinny. He rubs me the wrong way with his profanity and spiritless manner, and I have a hunch that we will have trouble one of these days. Baldy and Stillwater snub him all the time, but still he is always hanging around when we get out the cards and blowing about the game he plays—thinks he can beat me. Guess he will find out. I've played a time or two in my day—I don't believe these two rascals could beat you or Dad.

Gee! but there's a pretty girl over at the boarding house. She has been mighty decent to me since I came—brings me the best there is of the eats and lends me books to read. I got a little taste for reading when I used to stay with Jim a week row and then. Aunt Mary read a bully lot of stories to Jim. They got out a book nearly every evening, she wouldn't hear of Jim playing cards, you know. Poor Jim, he would get a shock if he came up here with his Sunday School notions. I've never seen life lived just as it is here, but I was a little prepared for it—didn't have to spit out the beer and say it was bitter, as Jim did, you remember, at our house. It was the first time Jim

had ever tasted beer and he wouldn't have swallowed it then if Father hadn't guyed him and told him that a fellow who couldn't take a glass of beer when he wanted it and leave it alone when he'd had enough wasn't half a man.

Well, Mamsy, I must close. Remember, you will only have to stave off the collectors till the first. When Dad comes through on his way home, I'll send the money with him.

I notice that freak, Skinny, aspires to a friendship with Hetty, that's the dining-room girl I alluded to before; of course she wouldn't look at his kind, but it makes a fellow sick to see him trying to get her attention.

As ever,

Dave.

Mining Camp, Sept. 10, 19—

Mother: I had determined not to write any more, and of course never to show my face in the old home again. Heaven is my witness, the shame of my failure with you and Dad is only half my punishment. Day and night in my mind I see you thin and silent struggling on with want and debts and I had planned,—oh, I was so sure to work for you so that "hard times," those awful "hard times," would come again no more. And then to think I failed you!

I was so overcome with remorse and shame I just couldn't answer your letters, but the one that came today "got me." When I read that you would rather have my confidence than all the money I could make the rest of my life, I decided you should have it, even if it did cause me greater shame and misery. So here it is.

The night I got my first check I felt so good I could hardly hold myself down, I wanted to dance and shout and throw up my cap. First thing I thought of was how happy you would be to be able to pay off some of the bills. Then my fancy flew on—you know I got your imagination, Mamsy—and I saw you managing my small contribution so economically and wisely that you soon had a washer and range, also a new rug and some reputable rockers and a for-sure phonograph—no one knows better than I how you would love the music. I was just going out to get my check cashed when I met Baldy and Stillwater.

"You're a great one!" they began, guying me scornfully.

"What for?" I asked, my curiosity quickly aroused.

"For letting that simp, Skinny, get away with the little beauty of the dining-room," they explained, regarding me with open contempt.

"He's had her out for a ride," said Baldy. It was a lie, but I didn't know it then, and the thought of the yellow fingered

pup touching little Hetty created a vicious wrath in me. Stillwater was watching me closely.

"Listen," he insinuated in his soft, wheedling voice, "I'll tell you how to get even with him. Get his check tonight, and he won't be out for any more rides for a spell. He's over in the saloon, now, loading up, and bragging that he can beat any fellow in camp at cards. Come and take him down a peg or two, you can do it as easy as fun."

Baldy took hold of one of my arms, while Stillwater took the other, and they led me along between them. I didn't cash my check because it flashed through my mind, with a wave of pleasure, that maybe I could let Dad have the whole of it. I intended to do so if I could win what I needed from my now avowed rival. Of course, I thought it was no harm to play cards; only a few orthodox fanatics like Aunt Mary see any wrong in it, and it is as honorable to win money at cards in this camp as it is to earn it at the drill or shovel.

When we got over to the saloon, Skinny was there swaggering around with the big boast on his yellow lips, so I took him up. We played first for the drinks and I won. Baldy and Stillwater hung around to watch the sport and drink with us. I took a little beer with them, knowing I could stop when I felt like it. We began to put up the money in such small amounts that it took me until midnight to win twenty dollars from him. Then all of a sudden he made a plunge and bet me a cool hundred. I just had enough to cover him by using my check, so we played for it. I was sure of beating him, but my heart was in my mouth, every nerve in me tingled, and I had to keep swallowing the beer Stillwater continually offered me, to keep my throat moist. We played a rapid and highly exciting game; towards its close Skinny woke up and began to act like he had a little sense and—well, Mother, he won. Yes, he won. A cold perspiration broke out upon me.

"We'll raise the stakes," I cried, my voice shaking with horror.

"No, I don't want to play any more, I'm going to bed," announced the coward as he grabbed the money and made for the door. Baldy and Stillwater scorned him while I reasoned with him, coaxed him, commanded him and finally knocked him down and beat him up—I think I had been drinking too much beer and I was terribly desperate—but he would sneak away like the cur that he is.

Baldy and Stillwater sympathized with me, put me to bed and soothed me till I became calm. But I did not go to sleep; as soon as the old fellows were snoring, I got up and dressed and walked the hills till morning.

Then Dad came. I don't think any misery can ever come to me that will equal the shame and remorse I felt to face Dad and tell him I had no money for you. I hoped he would strike me down, but he didn't say one word. He only turned and started away, the lines around his mouth and eyes seemed to drag downward, he had no color, his shoulders drooped slightly; it was the first time Dad had ever looked old to me. I had dealt him an aging blow and I knew you would feel much worse. I couldn't follow him, I was unmanned, I slipped away to a tiny cove near the dump and hid there until I was able to control my feelings.

All during the next month, Baldy and Stillwater kept me in tow and befriended me most generously. We played cards a good deal and they taught me many new tricks, declaring always that I could beat Skinny and that I must get even with him. They caught him talking with Hetty a number of times and told me about the underhanded things he would do to get her notice. The thought of him fawning around the girl with his yellow leer tormented me awfully, so I got in and courted her pretty lively myself. Once I made her kiss me and after that—well, I thought about her two-thirds of my time, and I was ten times more enraged at Skinny for pestering her, though I knew she despised the drunken gambler.

The night I got my second check, Baldy and Stillwater fired me to get my revenge on Skinny. They swore I could beat him this time. We played all night. I was so excited I did not know my name or where I came from; I played as I had never played before, but my enemy won again.

Then Baldy and Stillwater got me drunk and kept me drunk for three days. They said it was the only way to fight bad luck. At the end of the next month they had worked on me until the mere mention of Skinny's name was like a red rag to me, and I was so keen to have another game I hunted the camp down for him. He didn't want to play with me, or, so he pretended; but, to be sure, it was all a hoax; he beat as usual and beat me easy. Of course, you've guessed by now that Baldy and Stillwater were in cahoots with him, and the three had worked together to bunco me. They left camp that night, to play the same devilish game elsewhere on some other guileless infant.

It took all my next month's salary to pay my accumulated bills.

The night before I got my pay for the fifth month I went to see Hetty. She treated me rather coldly, but before leaving the house I got hold of her and kissed her. Then I don't know

what got into me, but I kissed her again and again and begged her to marry me the next day. I knew she loved me, Mother. I could see it in her face and feel it in her trembling little body, even if she did struggle angrily away from me.

"You!" she cried with hot cheeks and flashing eyes. "You! Why you are nothing but a—a—drunken gambler. Skinny says you've gambled away every cent you've made since you came here and that you have been drunk for three days at a time," she flashed.

All of a sudden my teeth shut down hard and my eyes narrowed. "Did he say that?" I asked, I was choking with rage.

"Yes, he did; and so did some of the other men," she retorted.

"All right, goodbye, I'm leaving town tomorrow," I said, and went away.

"You will write to me, won't you, Dave?" she called after me, and I fancied I heard a sob in her voice but I did not turn back.

The following day I was seized with a passion to retrieve my fortune at the gaming table so I could send you some money. Well, I played and drank and lost again. Then I beat my way to this camp. I'm on the trail of that cur, Skinny. I'm determined to learn to win, then I am going to get even with the yellow-lipped tale bearer. Yes, Mother, I guess I'm going down, down, down.

God help you, and—

Your bad boy,

Dave.

P. S. You asked me in your letter whatever made me want to gamble. I don't know, unless it was—I've been wondering—but no, it couldn't be; I don't know, Mother, I don't know.

Mining Camp, Sept. 10, 19—.

My dear Mother: I have not written to you for four years but it isn't because I haven't thought of you often and bitterly enough whenever I was sober and not hanging insanely over the gaming table. I heard from some of our townspeople that you and Dad had gone into business and made good; the news relieved me some, but heaven knows I have served a full term of mental punishment for my unpardonable failure with you.

Today I had to write. I've got something to tell you, Mamsy, dear, something perfectly—ah, but I will begin at the beginning. I've longed to write to you for months but have waited to be absolutely sure of myself. Now I am satisfied, and I can hardly wait to tell you all.

This is the Sabbath and I am writing out on the hillside where all nature is sweetly tranquil as though in observance of

the sacred day. The great throbbing machinery of the little burg below me is stilled, while the streets are deserted, for it is only 9:00 o'clock a. m. The sun is sailing higher and higher, is bursting over the canyon in all the glory of its brightness and warmth, bringing out the deep velvety green of the mountain's September foliage. A small congregation of birds are thrilling out with tremendous energy their praises of earth and its joys, and in spirit I am joining in with them. O, Mamsy, it is so good to be alive—it is wonderful! I know God planned all these marvels of happiness and pleasure, and hereafter I am certainly going to—but, oh, yes, I said I would begin at the beginning.

Yes, four years ago today I wrote you, it was on my eighteenth birthday. For two years and a half after I sent that letter, I wandered from camp to camp in Utah, Nevada, and Colorado, searching for the villains who won my first earnings. I drank and gambled all the time. At last I found Skinny and won his money, what little he had, but to my surprise I got no pleasure out of it. The poor old crook was a sorry enough looking spectacle.

I will say no more about those two and a half years. I would like to blot them from my memory, but they are constantly in the background of my consciousness looming up, dark and ugly. It reminds me of that story about the boy who drove nails in the tree for his bad deeds, you remember, and drew them out for good deeds; though his persistent good acts enabled him eventually to remove all the nails, he complained that the holes were still there. So it is with me, Mother.

Well, a year and a half ago I drifted back here. I think I was looking for Hetty, but she was not in the camp. I found some one I knew though—it was Jim. Yes, sir, I met him on the street. He was dressed up like a bank president—he is a superintendent here on a salary three times as large as any I ever made. I looked like a tramp and was half full, but, my! Mother, you ought to have seen Jim greet me; he acted like he had just found his best loved friend. Yes, Mamsy, Jim's a prince. He took me to his boarding house, made me share his rooms with him, and the next day found me a good job.

After I had been with him a few days I grew unbearably restless; also I wondered how a fellow raised like Jim was would come out in this camp.

"Let's go down town," I suggested one evening.

"What for?" he asked.

"O, see the fun."

"What fun?" he questioned again, smiling—Jim's always smiling.

"O, well, just to see what the boys are doing."

"I know what those down town are doing."

"What?"

"Gossiping, drinking, playing cards and pool, I would suppose."

"Let us go and look on a while," I urged, admitting his supposition.

"Don't believe it would amuse me very much to watch them at their fun," he resisted pleasantly.

"We could take a little part, play a game of cards or something," I coaxed, getting nervous to be off.

"Do you know, Dave, I've never learned how to play cards," he apologized.

"Been in this camp three years and haven't learned to play cards, smoke, drink or anything?" I marveled.

"Nothing like that," he said.

"How did you keep out of it?" I demanded, and Jim knew I wanted the exact truth.

"It was this way, Dave," he began to tell me, his smile gathering into a serious little pucker that would make you take his word in spite of anything: "Mother was awfully against those things. She wouldn't have any cards around our house; she was afraid if I formed the habit of playing cards I might never learn a better way to amuse myself. She wouldn't drink tea, coffee or beer, and urged me not to do so: she said if I never tasted them, or tobacco, or whisky, I could never have a craving for them. So I was taught and when I came here at eighteen, the saloon pleasures made no appeal to me. I—"

"Didn't you find life rather dull?" I chipped in.

Jim's smile came back. "Dull! Why I'm interested every minute. I have such plans and ambitions, and my work—"

"Don't you ever play?" I interposed.

"Sure, a great lot," he cried.

I could not imagine what he played at, so I begged him to tell me precisely how he amused himself.

"When I was a little shaver," he started again, "Mother read to me a good deal and I got such an appetite for reading that it has been one of my chief forms of pleasure. Then I have my violin—" he cast an appreciative glance into the corner where the instrument stood in its case.

"Is that all the fun you have?" I scoffed.

"Why, no, I go to parties and socials and shows and on canyon trips," he defended. "You see, I joined the Mutual workers at fourteen and got in with a jolly crowd of boys and girls and we've had all kinds of fun."

"Lots of girls in your amusements?" I insinuated mildly sarcastic.

"Why, yes; there's no better company for men than good women," Jim declared, firing up, "and I've always treated them as I would like my sisters treated."

A little more talk along this line brought out the fact that Jim was soon to be married. I was surely surprised. Well, I went down town alone. I just had to go, and when I confess to what I did that night you will get some idea of the kind of a hold my habits had on me.

During the day Jim had insisted on lending me \$50 to "get me a new suit of clothes and pay my way in advance," he said—to start like a man of character, he meant. That night I didn't do a thing but loose his money in a game and get on a spree which lasted four days.

When my head cleared up, I was in Jim's room. Jim was there; he began chatting to me naturally.

"I gambled off your money," I blurted out defiantly.

"Poor old Dave!" I heard him murmur pityingly under his breath; aloud he declared it was perfectly all right, didn't matter at all. He said he had a suit he was not wearing, as well as some extra linen, and that he had already paid my board bill for a month. Mother, his kindness was the bitterest medicine I ever swallowed. Finally he came and smoothed my hair. "But you want to stop this business, don't you, Dave?" he enquired as gentle as a woman. I stared at him sulkily, thinking what a fool he was. "Let me help you," he added with the best intent.

Then something went through me like electricity. I knew in my heart I had as good blood in me as Jim—were not our fathers brothers? I leaped to my feet.

"No, I'll walk alone or fall—straight to hell," I said.

But, though I had my mind thoroughly made up, he did help me. He and his new wife introduced me into their circle, took me to their parties and to church, and I became greatly interested in their activities. Nevertheless, I was restless and lonesome until one evening when out for a stroll I came face to face with Hetty: then, Mother, I felt as if I had suddenly found paradise. After we had chatted a few minutes, all at once I enquired, unable to curb my eagerness,

"Do you like me a little, yet, Hetty?"

She laughed softly, looking into my eyes, and I knew she did; but when I begged her to marry me, abruptly, as I had done once before, she drew back to regard me thoughtfully. I said not a word, but my heart missed a beat or two while I bore her scrutiny.

"It's all right, Dave," she smiled at last, praise and approval in her eyes. "It's all right, I can see the new manhood in your face—I knew you would make the finest kind of a man if—"

Well, it is sufficient to say we were married the following month. That was a year ago, and today—that's what I'm writing to tell you—today God gave us a little son. He's the grandest little shaver you ever saw. Hetty says he's going to be named after me. When I took the tiny fellow in my arms, tears of joy started in my eyes. I was so grateful for such a wonderful gift that I made a vow to my Maker—that's how I knew for sure I could tell you I was going to always live right, now—I vowed that my son should never see his Dad smoke, drink whisky, nor play cards. I want him to be like Jim, and if I let him know from the start that those vices cannot be trifled with, perhaps it will help; but, of course, *quen sabe?*

We're coming to see you soon, Mamsy, if you think you can forgive your wayward but deeply repentant

Dave.



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Belgian Royalty Visit Santa Barbara Mission

The Queen of Belgium with the Royal Party, were led through the Santa Barbara Mission, California, on their recent western tour. She was the second woman ever to pass through the portals of the monastery, Mrs. Wm. McKinley having been the first, 19 years ago. This photograph, taken in the court of the monastery, shows from left to right: the Prince the King, and the Queen of Belgium.

Present World Conditions and Prophecy

By Joseph A. West

Before we can understand the period in which some of the revelations of the Lord are to be fulfilled, we must acquaint ourselves with the meaning of the word generation as applied thereto. First Nephi 12:11, 12 reads as follows:

And the angel said unto me, Look, and I looked, and beheld three generations pass away in righteousness [after the visit of the Savior to the Nephites] * * * And I, Nephi, also saw many of the fourth generation, who passed away in righteousness.

Alma, another great Nephite prophet, who in vision saw the same event (45:10) says:

Behold, I perceive that this very people, the Nephites, according to the Spirit of revelation which is in me, in four hundred years from the time Jesus Christ shall manifest himself unto them, shall dwindle in unbelief. * * * Yea, I say unto you, that because they shall sin against so great light and knowledge; yea, I say unto you, that from that day, even the fourth generation shall not all pass-away, before this great iniquity shall come.

The Savior, in III Nephi, also referring to the future apostasy of the Nephite people, says:

But behold it sorroweth me because of the fourth generation from this generation, for they are led away captive by him, even as was the son of perdition.

The Lamanite prophet Samuel uses the word generation to indicate a hundred years. See Helaman 13:9.

All the Bible prophecies of Jesus respecting the destruction of Jerusalem that were to be fulfilled in the generation in which he lived were fulfilled within a hundred years.

We may safely conclude, therefore, that generally, either in the new or old scriptures, where the word generation is used, a hundred years is meant.

Jacob, a brother of Nephi, whom Nephi ordained 545 years B. C. to succeed him as the spiritual leader of the Nephite people, made the following prophecy:

Behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no king upon the land who shall raise up unto the Gentiles: and I will fortify this land against all other

nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.—II Nephi 10:10-14.

The following, relating to this same subject, appears in the Book of Ether, 2:12:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.

While there were many kings upon the land of America before the coming of the Gentiles, there were to be none, according to the foregoing prophecy, after the Gentile power should become established here. It was to be a land of liberty unto them, and such it truly became, so much so that the beacon light of freedom has extended from here unto the remotest corners of the earth. Neither has any king, since then, permanently reigned here, although several attempts to establish a kingdom upon this continent have been made.

James Monroe, fifth President of the United States, was evidently inspired in line with the above prophecy, to proclaim to the world, what has since been known as the "Monroe Doctrine."

During the war of the rebellion, when we were straining every nerve to maintain the Union, a notable gathering of Catholic prelates, and other citizens of the Mexican republic, convened in the City of Mexico to devise means to overcome the revolutionary conditions then existing in that distracted country.

As a result of these deliberations a petition was framed and sent to Napoleon III, then considered to be one of the most powerful monarchs of Europe, asking him to establish an empire in Mexico. It concluded with the following words:

The Mexican nation adopts for its form of government a moderate hereditary monarchy with a Roman Catholic prince, and asks that the crown be tendered to Maximilian and in the event of his refusal appeals to Napoleon to nominate another Catholic prince.

Maximilian accepted the proffered crown, and Napoleon sent an army of 35,000 men into Mexico, proclaimed Maximilian emperor, and undertook, with the powerful aid of the Catholics, to establish and maintain an empire in that war-torn republic.

He was quite successful for a time, but as soon as the Civil War was over in this country, our government served notice upon Napoleon that an empire in Mexico, and the presence of French troops there could not be regarded with any favor

by the United States. Napoleon, powerful as he was at the time, knew better than to prosecute his plans further, and at once resolved to withdraw his army. He notified Maximilian of his purpose and advised him to resign; but being intoxicated with his brief assumption of imperial power, and being strongly supported by the Catholic party of that country, Maximilian refused to take Napoleon's advice, but remained and continued his struggle for imperial sovereignty.

It was but a short time, however, before the native valor of the Indian races, under their gallant leader, Juarez, himself a full-blooded Indian, overcame the Maximilian forces, took him prisoner, and later executed him and several of his generals, defying every influence that was brought to bear to prevent it. In the meantime, Maximilian's wife, after a vain appeal to Napoleon to save her husband, appealed to all the other potentates of Europe with like result. It was while she was thus occupied that she suddenly became hopelessly insane, and so remained, cherishing a vain hallucination that made her case one of the most pathetic in history. Only recently mention was made of her in the public print.

The proud monarch, Napoleon, who had tried to nullify God's decree that no king from among the Gentiles should reign upon the land of America after he had made it free, finally lost his crown and died an ignoble death in a foreign land, almost unlamented. His only son met his death in far off South Africa, among semi-savages, while fighting under the British flag. Thus the name and fame of this once favored family perished from the earth.

The fall of Maximilian and the events leading up to his tragic end occurred about thirty-seven years after the Book of Mormon was published.

Now let us here take note of the balance of this remarkable prophecy:

And I will fortify this land against all other nations; and he that fighteth against Zion [this land] shall perish.

Germany and Austria-Hungary, two of the greatest and most powerful empires of Europe, attacked our ocean commerce and compelled us to go to war with them to protect the lives, property, and rights of our citizens upon the high seas. As a result both of these great imperial powers have ceased to be, and their sovereigns and leading statesmen are either dead or exiles in foreign lands. These events also occurred 2,400 years after the above prediction was made and 88 years after its publication to the world.

I purposely refrain from quoting from I Nephi 13:12, etc., where the Lord is said to have showed Nephi the coming of

Columbus and the establishment of a great nation upon the land of America among the Gentiles, that should be "lifted up by the power of God above all other nations," and wherein the nucleus of his Church and Kingdom should be established. I do this for the reason that a number of these events were partly fulfilled before the Book of Mormon was published, and carping critics might say that anyone could write prophecy after the events predicted had mostly happened.

In a revelation given by the Lord to Joseph, the Seer, on the 7th of March, 1831, appears the following.

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; * * * and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land. (Doc. and Cov. 45:23-31.)

In March, 1829, the following was given:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. (Doc. and Cov. 5:19.)

The latter part of the first prediction and the fore part of the second have had their partial fulfilment in the influenza that has already ravaged the earth. It made its first appearance in the far east, among the Chinese, and from thence it extended across Europe and America to the eastern shores of Asia again, embracing in its march, every continent and almost every island of the sea. It has baffled the skill of the greatest physicians, for it has taken its toll from among the healthy and strong, and has resulted, it is claimed, in more deaths than the great world war just closed.

It is also predicted in the foregoing revelation that "the times of the Gentiles were to be fulfilled" in the generation, or one hundred years, after "the light should break forth among them," which light was to be "the fulness of the gospel." The Book of Mormon, which contains the fulness of the gospel in its simplicity and purity, was published in the year 1830, and in that same year the Church of Jesus Christ of Latter-day Saints was organized by divine authority, given anew to the Prophet Joseph Smith and his associates. As to what was to happen when "the times of the Gentiles" were fulfilled we will quote further from sec. 45:24, 25, 26:

And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations; but they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and

the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

At the time this prediction was made, March 7, 1831, and for 88 years thereafter, Palestine was under the dominion of Turkey, a nation infidel to every principle of Christianity, and which hated the Christians with an unquenchable hatred. It then appeared that this prophecy was absolutely impossible of fulfilment, but what do we see today? The Turk dispossessed of that land, and the same offered to the Jewish people by the British government in the following official communication:

Foreign Office, London, England, Nov. 2, 1917.

Dear Lord Rothschild: I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with the Zionist aspirations, which have been submitted and approved by the Cabinet:

"His Majesty's Government view with favor the establishment in Palestine, of a national home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in other countries."

Yours Sincerely,
(signed) *Arthur James Balfour*,
Secretary Foreign Affairs.

This and later indications point to the near fulfilment of the wonderful prophecy regarding the gathering of the Jews to their own land after their long dispersion in a day of wars and rumors of war and when the whole earth is in commotion, so much so, that men's hearts are everywhere failing them for fear, and many are saying that the Lord delayeth his coming.

Many of the Jews have already gathered in Jerusalem; and millions of dollars have been collected from all over the world to aid in rebuilding and re-inhabiting the once favored Land of Promise.

Jewry is stirred from centre to circumference by the happy prospects of soon being able to gather to the land of their fathers, and are making every preparation to fulfil to the letter this wonderful prediction of our modern seer and the ancient prophets.

(To be Continued)

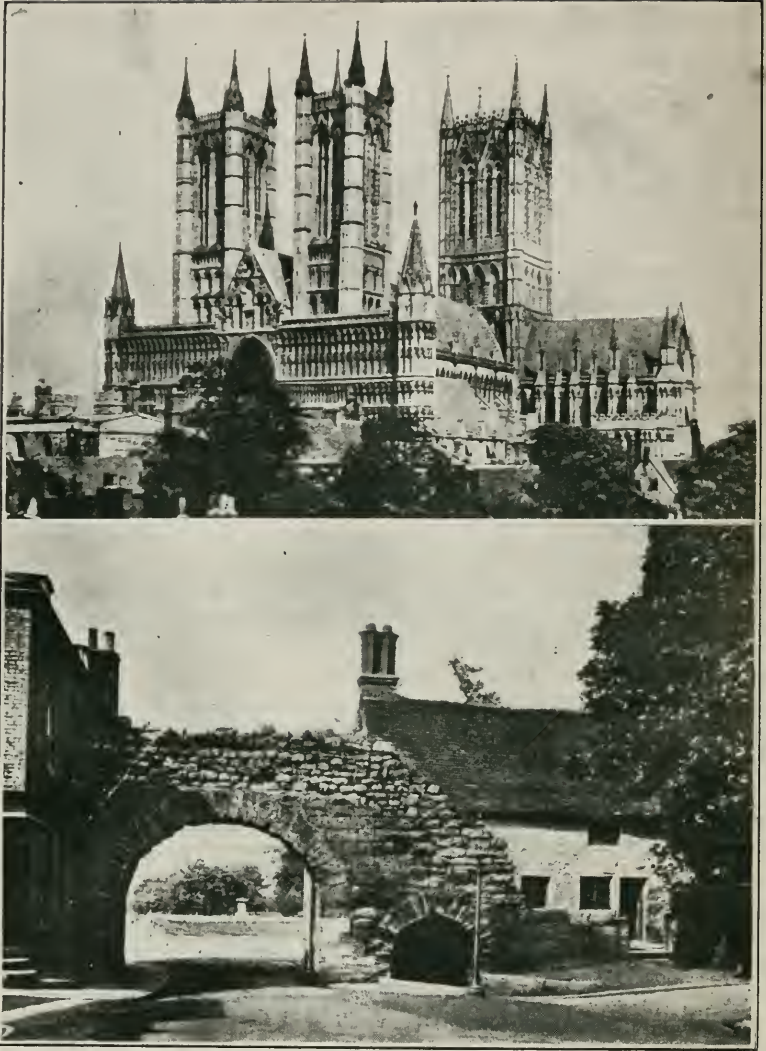
Lincoln

By Junius F. Wells, Associate Editor of Millennial Star

The city of Lincoln is one of great antiquity and interest, and has many well-preserved specimens of the architecture of the various periods of its existence: Ruins of the Norman castle, commenced in 1086 by William the Conqueror, and the Newport gate or Roman arch, of the earlier period. It was "a place with a name" when Julius Caesar landed in England nearly two thousand years ago. There are also the Exchequer and Stonebow gateways; the latter supporting the Guildhall of Medieval construction, and the Jew House of the 13th century, associated with the legend of Little St. Hugh, and St. Mary's Guild, founded by the Greyfriars in 1597. The chief glory of Lincoln, however, is its magnificent cathedral.

Lincoln Cathedral is the finest specimen of Gothic architecture in England. It is notable among the greatest in the world. It was founded at the end of the twelfth century upon the site of a Norman church, erected a hundred years earlier, by Remigius, one of the Norman prelates who came to England with William the Conqueror. This structure was burnt by lightning and shattered by an earthquake. The foundation of the present Cathedral was laid in 1192 by Bishop Hugh, whose enterprise and liberality and saintly character secured for him the distinction, in the calendar of Anglican saints, as St. Hugh.

Parts of the Norman building still remain, in the bays of the western doors, in the lower part of the western towers, and in the first bay of the nave. The plain massive Norman style is brought into vivid contrast with the stately beauty of the early English forms, which reached their perfection in the time of St. Hugh and his successors. Lincoln is without a peer among English cathedrals, in the beauty and grace and nobility of its exterior. The superlative grandeur of its central tower, 265 feet high, formerly surmounted by a sky-piercing spire, and the two western towers, the perfection of architectural proportion, are its chief features. Scarcely less striking is the west front, with its three great doorways and the Galilee porch. But most of all is the incomparable site, the top of a high hill standing above the town and commanding a view of the whole of the Lincolnshire fens, reaching to the sea. With a base measurement of 525 feet in length, and 250 feet across the transepts, crowned with the triple glory of its three great towers, it is indeed a magnificent, imposing visual object in the landscape, for many miles around.



Top—Lincoln Cathedral.
Bottom—The Roman Gate.

CATHEDRAL AND ROMAN GATE AT LINCOLN

Lincoln, the capital of Lincolnshire, is situated on the River Witham, 42 miles south of Hull. In the matchless central tower of the Cathedral, which is the chief glory of Lincoln, and admittedly one of the finest in England, is the famous bell, "Great Tom of Lincoln," which weighs 5 tons and 8 cwt. The old Roman gate and the ruins of the Norman castle are other scores of special interest.

The interior is eminently worthy. Standing under the roof of the central tower, between the nave and the choir, its beauty and grandeur are best revealed. In one direction is the high, majestic nave, in the other the choir, rivalling Ely in its architectural beauty; to the right and left the solemn transepts, overlooked by the two eyes of wondrous loveliness. These are the large, round, stained-glass windows, known respectively as the dean's and bishop's eyes—one facing the deanery, and the other the bishop's palace. They are among the most beautiful features of the cathedral; the glass in both windows is of the richest and most ornate of any English cathedral.

The choir is celebrated, in being the earliest example of the pure Gothic style in England; but it pales in glory in comparison with its eastern extension between the reredos and the east window, known as the Angel choir; whose sculptural magnificence is heightened by the beautiful figures of the angels giving it its name. The sweet gracefulness of these is increased by a contrast, afforded by the exuberant fancy of the mediæval artist, introducing in the place of one of them, the grotesque little specimen of ugliness called the "Lincoln Imp," with its broad grin, two cloven horns behind the ears, its short hoofs and hairy body.

A chantry in the Angel choir contains the tomb of Bishop Richard Fleming. He was in the earlier part of his career a supporter of Wycliffe, but came to an unenviable fame later in carrying out the decree of the Council of Constance, which directed that the body of the Reformer should be taken from the churchyard at Lutterworth, burnt, and its ashes thrown into the river Swift.

The principal monument in the Angel choir, is in memory of Queen Eleanor, devoted consort of Edward I. The queen's heart was buried in a London church, and part of her body was interred in Lincoln cathedral; the embalmed remains were carried to their last resting place in Westminster Abbey. Crosses were afterwards erected at twelve places where the body rested overnight on the road. The first of these is at Lincoln, the last is the celebrated Charing Cross, in London. Another interesting tomb is that of Catherine Swynford, third wife of John O'Gaunt, Duke of Lancaster, from whose marriage the present royal family of England traces its descent.

A modest slab in the pavement of the Angel choir marks the burial place of Bishop Hugh, or Hugo Wells, 1207-35. He was responsible for a large part of this most splendid minster. The Chapter House was his—the Angel Choir, the "eyes" and a great part of its noblest Gothic arches and beautiful clustered columns. This Hugh, Bishop of Lincoln, was Lord Chancellor in King John's time, and was one of the sureties of the King,

whose seals are attached to *Magna Charta*. The traditions of the Wells family ascribed the writing of the great charter of liberty to his pen, seven years before its execution by the King at Runnymede, A. D. 1215.

In the south aisle of the choir may be seen what remains of the shrine of "Little St. Hugh," the boy martyr, whose skeleton was found, when the stone coffin was opened in 1791, and measured three feet three inches in length. The legend of Little St. Hugh has been told in story and verse for eight hundred years. There are twenty-one versions of it in ballad form.

As told in the *Annals of Waverly*, under the year 1255, by a contemporary writer, the story is substantially as follows:

"A boy in Lincoln, named Hugh, was crucified by the Jews in contempt of Christ, with various preliminary tortures. To conceal the act from Christians, the body, when taken from the cross, was thrown into a running stream; but the water would not endure the wrong done its Maker, and immediately ejected it upon dry land. The body was then buried in the earth, but was found above ground the next day. The guilty parties were now very much frightened and quite at their wits' end; as a last resort they threw the corpse into a well. Thereupon the whole place was filled with so brilliant a light and so sweet an odor that it was clear to everybody that there must be something holy and prodigious in the well. The body was seen floating on the water, and, upon its being drawn up, the hands and feet were found to be pierced, the head had, as it were, a crown of bloody points, and there were various other wounds: from all of which it was plain that this was the work of the Jews. A blind woman, touching the bier on which the blessed martyr's corpse was being carried to the church, received her sight, and many other miracles followed. Eighteen Jews, convicted of the crime, and confessing it with their own mouths, were hanged."

Liverpool, England



About the Temple in Hawaii

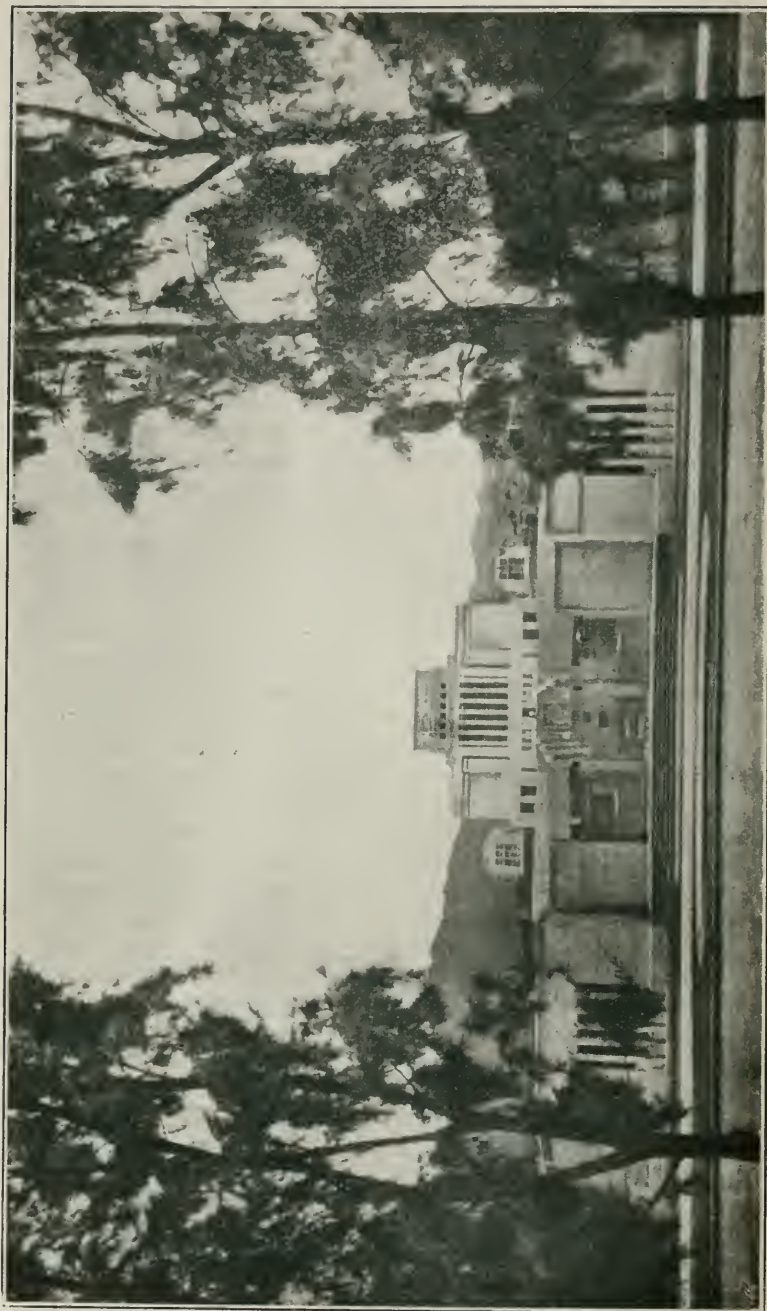
By Hyrum C. Pope, of Pope and Burton, Architects

The temple in Hawaii is situated on an eminence which commands an unobstructed view of the Pacific Ocean, whose vast expanse, coupled with the luxuriant semi-tropical vegetation of the fertile and highly cultivated land adjoining the beach, forms a foreground which, in its grandeur, could scarcely be surpassed, and which through the less exuberant growth on the foot hills gradually leads up to the back ground which is formed by the rugged mountain range that separates the leeward or western portion of the island from the windward or eastern side upon which the temple stands.

The last observation is full of meaning, as it calls attention to conditions which should not be forgotten, at this time, when we speak of the beautiful semi-tropical landscape of which the temple is the crowning feature. For, be it remembered, that on the windward side of the island, unlike the leeward side, the land had to be conquered by human intelligence and patient toil, just as our own fair mountain homes had to be wrested from the uninviting wastes of sage brush. But in time the faithful people of Hawaii, with the able assistance of the missionaries and under the devoted leadership of the mission presidents, accomplished the task.

With the land in its present stage of development no imagination need be required to select the temple site, but when our mind pictures the windward side of the island, as it was some years ago, then it must certainly be granted that it took prophetic foresight to foretell the present development and to dream of the event which is now being consummated.

On considering the construction of a temple in Hawaii it was quite a problem to determine the material of which it should be built, for, although highly favored in other respects, the islands are almost devoid of building materials. However, it was known that the volcanic rock which is readily obtainable near the site could be crushed into an aggregate which would make very good concrete, and it was therefore finally decided to build the entire edifice, floors and roofs as well as the walls, of cement concrete, reinforced with steel in all directions. Hence, the building is a monolith of artificial stone, which, after thoroughly hardening, has been dressed on all of its exterior surfaces by means of pneumatic stone cutting tools, thus pro-



THE TEMPLE AT LAIE, HAWAII

Which will probably be dedicated on Sunday, November 30, 1919. President Heber J. Grant and a number of Church officials sailed from San Francisco on November 15, to be present at the dedication.

Photo by Pope and Burton, Architects.

ducing a cream-white structure which may be literally said to be hewn out of a single stone.

For the finishing of the interior, hardwoods have been extensively used, the principal rooms being finished with Hawaiian Koa, a native wood of the island which rivals the choicest mahogany in the beauty of grain and color. Most of the floors are covered with carpets, but in the baptistry and in a number of other apartments Mosaic tile and marble have been used.

As can readily be seen from the exterior design, the general ground plan of the temple is in the form of a Greek cross, the annex being at the east end. The extreme dimensions of the building from east to west are 102 feet, and from north to south 78 feet. The central portion of the edifice rises to a height of 50 feet, above the upper terrace. In this connection it may be interesting to state that if the dimensions of Solomon's Temple mentioned in sacred writ are properly understood by us, and if the now generally accepted equivalent for the cubit, the ancient unit of measure, is correct, then the principal portion of this famous edifice of antiquity had about the same cubical contents as the temple in Hawaii.

It is impossible in this brief description to discuss in detail the architectural design of the temple, but briefly it may be said that both in exterior treatment and interior arrangement, it is a highly symbolical expression of the sacred purpose of the edifice. Truth and simplicity have been the guiding stars in every detail of the design, to such an extent that, with the exception of one or two features on the exterior and interior, there is almost a total absence of architectural detail and ornamentation. The dignified character of the architectural design is an outgrowth of the well-studied ground plan, and of the carefully proportioned plain wall surfaces of the exterior.

It is not generally known that this temple does not contain a large assembly room in the upper stories like the temples hitherto built, and that the absence of this large feature necessitated a different shape of ground plan with all its natural consequences. The question has often been asked, "Why is it that this temple is so different?" This question is completely answered by calling attention to the fact that the fundamental principles underlying the designing of temples have been as painstakingly carried out in this edifice as in any of the others, but, on account of the absence of this feature, which in the other buildings takes up almost one-half of the entire structure, the result is necessarily somewhat different in outward expression although it is entirely in agreement so far as the essential features are concerned.

A most interesting article touching this was written by Dr. John A. Widtsoe in the September, 1916, issue of the *Improvement Era*, entitled "The Temple in Hawaii a Remarkable Fulfilment of Prophecy." In this article Dr. Widtsoe, who, during the summer of 1918, visited the Hawaiian Islands, states that during the construction of the temple President Woolley, under whose general supervision the work was carried on, was asked to speak on the subject of "Temples," and in responding to this request was led to refer to Vol. I of the *Journal of Discourses* which records on page 132 a sermon delivered by President Brigham Young on April 6, 1853, during the laying of the corner stone of the Salt Lake temple. In this sermon President Young states that he had seen the Salt Lake temple in a vision, and therefore knew just what the architectural style of the completed building would be, and that it would have six towers, and predicted that "the time will come when temples with a tower in the center shall be built and, on the top, groves and fish ponds. But we shall not see them here, at present."

In commenting upon this in his article, Dr. Widtsoe states that the architecture of the temple in Hawaii fits President Young's prediction with singular exactness; that a person who had seen this temple would very likely speak of it just as President Young did of the temple of his vision, for the upper room of the Hawaiian temple is in the exact center of the building and forms a truncated or blunt tower. Dr. Widtsoe further states that even at the time of his visit, when the temple was only partially completed it was clearly evident that it was part of the architectural design that some of the flat roofs should be overgrown with foliage, for concrete boxes to hold the necessary earth were made an integral part of the structure.

A description of the Hawaiian temple would be incomplete without calling attention to the painstaking labors of Mr. Ralph E. Woolley, who had charge of the construction work, from commencement to completion, and to the splendid assistance which some of our leading artists have rendered in connection with it.

The upper part of the temple was originally designed to have a number of isolated sculptured panels, but with the co-operation of Messrs. Leo and Avard Fairbanks these panels were ultimately developed into four sculptured friezes—one on each side of the building—and depicting in bold relief the outstanding events of the four principal dispensations. The subject, illustrated by the sculptors and the highly artistic interpretation of the same would really justify a much more comprehensive description, but the brevity of this article prevents any attempt of this.

The very beautiful baptismal font, and the oxen supporting it, form, in this temple, an integral part of the structure, and were designed by Pope and Burton, the architects of the building, but were modeled in a highly artistic manner by Mr. Avard Fairbanks, who also supervised their execution in artificial stone.

In the arcade of the baptistery there are seven lunettes from the brush of Mr. A. B. Wright, illustrating in an original manner the first principles and ordinances of the gospel by means of historical incidents selected from the Bible and the Book of Mormon.

The large mural paintings in the ordinance rooms are the work of three Utah artists, Mr. L. A. Ramsey, Mr. A. B. Wright, and Mr. LeConte Stewart. The latter also supervised the general decorative work throughout the edifice.

In the construction of this edifice the ideal which was ever held in mind was to erect a structure that would be as lasting as human skill could make it, and of a simple, chaste beauty which is the result of good proportions and appropriateness, rather than ornament and embellishment. As it stands today complete in every particular, this temple is a lasting monument to the faith and devotion of the Hawaiian Saints.

A Christmas Prayer

O God, our Eternal Father, as the heavens and the universe declare thy glory, and all thy creations obey thy will, help us, thy children, as intellectual, moral, and spiritual beings to whom thou hast granted free agency, to choose the right, and to obey thy laws revealed to us, and written in our hearts. Thus by the rectitude of our behavior, may we reflect thy glory in the Spirit and name of the Lord Jesus Christ. Amen.

Life

If we bravely try, we shall find joy in service. Life, whether circumstances are good, bad, or indifferent, is mostly what we make it. Our lives are so many colors in God's rainbow of earth; and to keep our colors brightest should be our aim, from birth to death. We cannot avoid sorrow, it will come; but we should meet it with cheerful hearts, bravely smiling through our tears. If we do so, we shall find rest, as the peaceful followers of Christ, the rest of the Lord.—*Vivian O. Johnson.*
Delta, Utah

The Spirit of Christmas

By Clarence Baird, Teacher of History and Civics, Tooele High School

Each year as the Christmas-tide comes around, our hearts beat faster, our faces become more jovial, and life takes upon itself new meaning. There seem to be unseen forces about us which cause us to be happy, and to desire to make every one else happy.

There is something in the very season of the year which gives an added charm to the festivities of Christmas. At other seasons we derive a great portion of our pleasure from the mere beauties of nature: The song of the bird, the murmur of the stream, the breathing fragrance of spring, the delightfulness of summer, the golden pomp of autumn; earth with its mantle of refreshing green, and heaven with its deep, delicious blue and cloudy magnificence—all fill us with mute but exquisite delight, and we revel in the luxury of mere sensations.

But in the depth of winter, when nature lies despoiled of every charm, and wrapped in her shroud of sheeted snow, we turn for our gratification to moral sources. The dreariness and desolation of the landscape, the short, gloomy days, and the darksome nights shut in our vision and make us more keenly disposed for the pleasures of the social circle. Our thoughts are more concentrated and our friendly sympathies more aroused. We feel more sensibly the charm of each other's society, and are bound more closely together by dependence upon each other for enjoyment and pleasure. Heart calleth unto heart, and we draw our pleasure from the deep well of living kindness within the quiet recesses of our bosoms.

Of all holidays there is none that enters so fully into the human heart, and stirs so many of the higher sentiments. The thoughts, memories, hopes, and customs linked with it are bound by antiquity and nationality collectively; and by childhood and old age individually. They embrace the religious, social, and patriotic sides of our nature. The holly and mistletoe entwined among the evergreens, the habit of giving gifts to those we love, the presence of the Christmas tree, the superstition of Santa Claus, all combining to make Christmas the most longed-for, the most universal, and from every standpoint, the most important holiday known to man.

Amidst the general call to happiness, the bustling of spirits,

the stir of affections, which prevail at this season, what bosom can remain insensible? It is, indeed, the season of regenerated feelings; the season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart.

But the presence of the Christmas tree, the story of Santa Claus, and the gift habit, are but outward expressions of something lying within the uttermost depths of the human heart. The true spirit of Christmas lies deeper than all of these, and is the mysterious key that explains our outward actions.

The real, genuine Christmas spirit came into the world, in a definite tangible form, over nineteen hundred years ago, when the New Star stood over the manger at Bethlehem, and the shepherds of Judea heard the heavenly chorus singing, "Peace on earth, good will to men." The birth of Christ represents the greatest gift that this world knows. His mission brought an end to the "Carnal Commandments" and ushered in the higher law of the "Golden Rule." Christ taught that it is more blessed to give than to receive, and ever since, men and women have demonstrated that he was a worthy teacher. He brought a message of brotherhood and service and this spirit is embodied in our modern Christmas.

What is the spirit of Christmas? What is this mysterious force in the universe which is proving such a boon to humanity? The answer is found in the life and mission of Christ. That is the true spirit of Christmas. It is a desire to sacrifice for others, to render service, and to possess a feeling of universal brotherhood. It consists of a willingness to forget what you have done for others, and to remember only what others have done for you; to ignore what the world owes you, and think only of what you owe the world; to put your rights in the background, your duties in the middle distance, and your chance to do good and aid your fellow-men in the foreground—to see that your fellow-men are just as good as you are, and try to look behind their faces to their hearts—to close your book of grievances against the universe, and look about you for a place to sow a few seeds of happiness and go your way unobserved.

This is the true spirit of Christmas, and is the only one whereby the human race can attain a state of perfection and be redeemed. How well the great apostle expressed this when he said: "Though I speak with the tongues of men and of angels; and have not charity [love], I am become as sounding brass, or a tinkling cymbal. * * * And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

The spirit of Christmas should cause men to stand beside sick beds and make them cheerful; by struggling men, and cause

them to be patient in their greater hope. It should go into almshouses, hospitals, jails, and, indeed, in misery's every refuge, and bring a larger hope, a more satisfied heart, and a greater trust in God.

All this should be done for the sake of doing good. The Great Teacher said: "Whosoever will save his life shall lose it." The greatest satisfaction comes through unselfish service to others. Mankind should be my business; the common welfare should be my business; charity, mercy, forbearance, and benevolence should be my business. The dealing of my trade is but a means whereby I carry on the great work of service; a drop of water in the great ocean of my business. In me should be a certain nerve attuned to every man, a certain sympathy for every man, a certain consciousness of every man. To develop this nerve, this sympathy, and this consciousness, is the purpose of life. For this the world was made and the spirit of Christmas instituted.

This spirit bids my wealth, power, or influence, bring a message of more clothes for the naked, bread for the hungry, schools for the ignorant, hospitals for the ill, asylums for the orphans, and joy to mankind. Linked with my giving should go the spirit of brotherhood and good-will. In "The Vision of Sir Launfal" the beggar spurns the gift of the knight in these words:

He gives nothing but worthless gold,
Who gives from a sense of duty:
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of all-sustaining Beauty
Which runs through all and doth all unite—
The hands can not clasp the whole of his alms—
The heart outstretches its eager palms,
For a God goes with it and makes a store
To the soul that was starving in darkness before.

All these things are taught me by the spirit of this holy day. The spirit of Christmas bids me resolve: "I will honor Christmas in my heart, and try to keep it throughout the year. I will live in the past, the present, and the future: The spirit of all three shall strive within me, and I will not shut out the lesson that they teach."

I am indeed grateful for the spirit of Christmas. I am thankful for this legacy which the past has left me; and I hope that the Christmas bells, as they ring out through the crisp air, shall waken an echo in every soul which will say, with the poet:

Ring out, glad bells, and let thy chimes
Be echoed loud through all earth's climes;
Ring out thy glorious tidings still,
Of peace on earth, to all good will.

Shine on, ye Star of Christmas morn,
 Bright heralder that Christ is born;
 Shine on, ye Star of Bethlehem,
 Thy message still is love to men.

Tooele, Utah

Speak Not the Harsh Word

Words and Music by EVAN STEPHENS.

Slowly and Tenderly.

1st and 2nd Tenor.

mp

1. Let not the lips speak the harsh words, An - ger has
 2. Let not the pen form the harsh words, An - ger may
 D.C. Wound not your lov'd ones with harsh words, Words you may

1st and 2nd Bass.

An - -
 An - -
 Words

Rit.

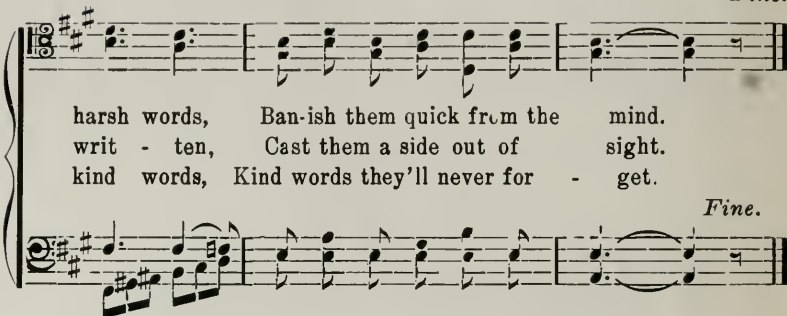
A tempo.

formed so un - kind Let not the heart feel the
 prompt you to write..... Blot them all out if they're
 sore - ly re - gret..... Use in their places the

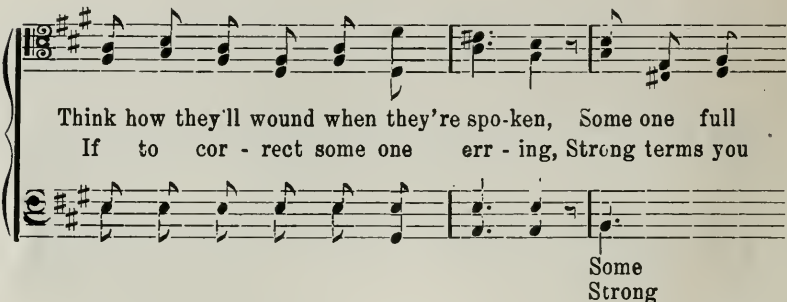
Rit.

A tempo.

ger has formed so un - kind.
 ger may prompt you to write.
 you may sore - ly re - gret.

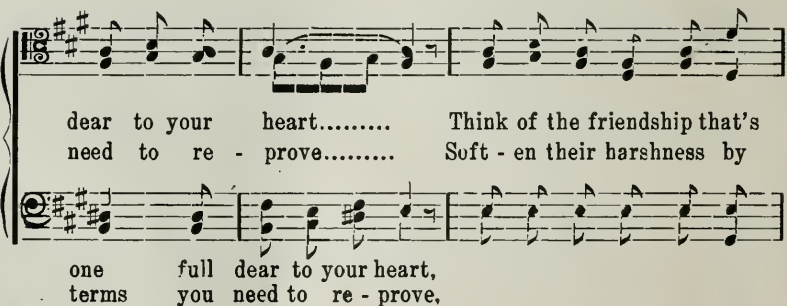
Fine.


harsh words, Ban-ish them quick from the mind.
 writ - ten, Cast them a side out of sight.
 kind words, Kind words they'll never for - get.

Fine.


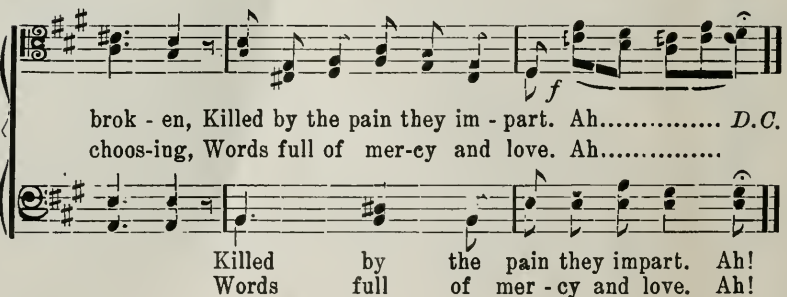
Think how they'll wound when they're spo-ken, Some one full
 If to cor - rect some one err - ing, Strong terms you

Some
Strong



dear to your heart..... Think of the friendship that's
 need to re - prove..... Soft - en their harshness by

one full dear to your heart,
 terms you need to re - prove,



brok - en, Killed by the pain they im - part. Ah..... *D.C.*
 choos-ing, Words full of mer-cy and love. Ah.....

Killed by the pain they impart. Ah!
 Words full of mer - cy and love. Ah!

The Prophet and Brigham Young

By Susa Young Gates

Joseph Smith fulfilled in every particular the promise made to him by the angel who told him that his name should be held for good and for evil throughout the whole earth. Few men have been so hated and so loved as was the Prophet of the nineteenth century. Among all his devoted associates none were more loyally attached to him as a man and as a leader than was Brigham Young, his successor and friend. Those who knew Brigham Young intimately heard from his lips in nearly all his private life and public discourses references to this affectionate bond between the two great men.

After the death of the prophet, Brigham Young took up the work laid down by his leader and, humbly yet faithfully, carried out the purposes and plans of the prophet under the direction and inspiration of the Almighty. As a striking evidence of this close union between the two, the following account given by Brigham Young in his private journal is noteworthy and most interesting. January, 1847, at Winter Quarters:

"I told the brethren I dreamed of seeing Joseph the Prophet, last night, and conversing with him; Joseph appeared to feel extremely well, was sociable, and laughed heartily, conversed freely about the best manner of organizing companies for emigration, etc.

"I related the following dream while sick and asleep about noon-day on the 17th inst. I dreamed that I went to see Joseph. He looked perfectly natural, sitting with his feet on the lower round of his chair. I took hold of his right hand and kissed him many times and said to him, 'Why is it that we cannot be together as we used to be? You have been from us a long time, and we want your society, and I do not like to be separated from you?'

"Joseph, rising from his chair and looking at me with his usual, earnest, expressive and pleasing countenance, replied, 'It is all right.'

"I said, 'I do not like to be away from you.'

"Joseph said, 'It is all right, we cannot be together yet, we shall be, by and by. But you will have to do without me a while, and then we shall be together again.'

"I then discovered there was a hand rail between us. Joseph stood by a window, and to the southwest of him it was

very light, I was in the twilight, and to the north of me it was very dark:

"I said, 'Brother Joseph, the brethren you know well, better than I do, you raised them up and brought the Priesthood to us; the brethren have a great anxiety to understand the law of adoption, or the sealing principles, and if you have a word of counsel for me, I should be glad to receive it.'

"Joseph stepped toward me, and, looking very earnestly, yet pleasantly, said, 'Tell the people to be humble and faithful, and be sure to keep the Spirit of the Lord, and it will lead them right. Be careful and not turn away the still, small voice, it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They can distinguish the Spirit of the Lord from all other spirits: it will whisper peace and joy to their souls: it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good, bring forth righteousness, and build up the kingdom of God. Tell the brethren if they will follow the Spirit of the Lord they will go right. Be sure to tell the people to keep the Spirit of the Lord, and if they will, they will find themselves just as they were organized by our Father in heaven before they came, into the world. Our Father in Heaven organized the human family but they are all disorganized and in great confusion.'

"Joseph then showed me the pattern, how they were in the beginning; this I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth, and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said, 'Tell the people to be sure to keep the Spirit of the Lord, and to follow it, and it will lead them just right.'"

The Swedish *Star* Shines Again

From President Theodore Tobiason, of the Swedish Mission, we have received No. 1, volume 43, of *Nordstjarnan*, October 1, 1919, the organ of the Latter-day Saints in the Swedish mission. For some reason, the magazine was discontinued on the 15th of June, 1918, and this is the first number published since that date. President Tobiason assures his readers that the magazine will continue to be of special value to the Saints and their friends who are learning the principles of the gospel. The contents of this number are a comprehensive but brief review of the Church annual conference held in June, the greeting of the new president to the Saints in Sweden, and the farewell address of the former president, Elder A. P. Anderson. The *Era* welcomes the little publication and trusts that it may not falter on the way which it has so faithfully kept in the past in providing spiritual food for the Saints in the land of Sweden.

Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Advanced Senior M. I. A. Classes, 1919-20

LESSON X.—INVESTING WITH THE LORD

The first voluntary business contract with the Lord of which we have any special record or direct statement is found in Genesis, Chapter 28, paragraphs 20, 21, 22 inclusive. The maker of that contract was no business failure, nor was he a social underling, but a theological prince.

The fact that God gave him a new name, a prince, is good evidence that Jacob did not prove to be a slacker in tithe paying.

His whining brother had occasion to denounce him as a trickster for getting the birth-right by fair purchase and necessitated adroitness, but the Lord had no occasion to charge him with being a robber of Divinity, as was the case when Malachi proclaimed the guilt of a whole people, in keeping what they had covenanted to give to the Lord. Jacob prospered in his business partnership with the Lord, and the God of Israel provided by covenant that his people could not fail financially so long as they were faithful members of his business firm.

Those who refuse to enter into this partnership or withdraw therefrom must of necessity obtain a state of mind, which either distrusts the ability, of the Senior member of the firm or questions his contract-keeping integrity, or they sink slothfully into the mire of sheer neglectfulness, a condition advertising the presence of woeful weakness.

Official cooperative business between man and his Maker was discontinued generations ago, not because our Father wished it, but because men would not be honest with him, and God, who can not tolerate dishonesty, would not remain in business with dishonest partners.

The Lord is a master psychologist, acquainted with the laws of mind and matter among which is the following: Continued indifference makes psychic-sand of the very foundations of integrity.

On September 11, 1831, in Kirtland, Ohio, a wireless message from heaven announced the reestablishment of business relations between man and his Maker. Section 64:23. The invitation to take stock was limited, it was not a day of tithing for the world but for the people of God.

On November 27, 1832, in Kirtland, Ohio, the voice was heard again, declaring the unprofitableness, the social and spiritual disaster, connected with a failure to accept the opportunity of investing with the Lord under the laws of heaven.

For a persistent neglect or refusal to enter this partnership, the non-tithepayer is promised a loss of place on the roll of the elect, a loss of father and mother and child, not through their departure from him, but because of his departure from them. It will not be a case of taking them away, but rather a case of his taking himself away. In effect, the promise is apostasy, and the consequences of apostasy from the Church are not only elimination, but loss of that which we hold through the Church. The apostate finds himself theologically childless, but the children are not left theologically motherless, fatherless, or childless, according to the

law of the Lord. They may choose another parent, but the parent cannot choose another child. He goes out, and the gap closes. He has broken the genealogical chain, but carries no links with him. For him there is no Church genealogy. Sec. 85:3-5 inclusive.

In Kirtland, Ohio, August 2, 1833, a special call was made for tithing for the purpose of building a temple, and special promises were made conditioned upon a response to this special call. These promises are, first, ministerial education; second, the presence of the glory of God; third, the presence of God in person; fourth, the seeing of God by the pure in heart; fifth, the universal prosperity of the people; sixth, the extension of intelligence, power, and permanency. Section 97:11-21, inclusive. For data referring to the partial fulfillment of these promises, see *History of the Church*, Vol. 2, pp. 410-28.

On July 8, 1833, in Far West, Missouri, in answer to a call by the prophet for instruction, the revelation in Sec. 119 was received. This message prescribes the requirement at that time concerning tithing, its purpose, its beginning, and its perpetuity. The promises are made to individuals, and to the people as a whole.

Sec. 119, paragraph one, puts the test to the seeker of salvation that Jesus put to the young man who enquired of him concerning the conditions of salvation. Paragraph two names the three great sources of tithing expenditures. Paragraph four defines tithing, and provides definitely for the perpetuity of tithe paying. Paragraph five announces the consequences of neglecting or refusing to obey the law of tithing, that is the individual consequences. Paragraph six predicts the consequences of community neglect of tithe paying. Paragraph six provides for territorial reach of the law.

July 18, 1833, from Far West, Missouri, came the revelation concerning the disposition of property tithing. Section 120, indirectly promises the voice of the Lord in matters concerning the expenditure of tithing properties, and names the eighteen officers held responsible by the Lord for the disposition of tithing, and promises his own voice as the final decision in these matters.

The provisions made in this brief revelation are ample to set aside individual or group anxiety concerning the handling of tithing, as the individuals and councils having jurisdiction in tithing matters are specifically named. The High Council referred to here as "my High Council" is the Council of the Twelve Apostles.

Collateral Readings and Suggestive References

Malachi, 3:10 and 11; III Nephi, 24:10 and 11; Chapter III, *Gospel Doctrine*, by President Joseph F. Smith, contains a most exhaustive treatment of the subject of tithing and could profitably occupy an extra, special session of the class. Article by Dr. George H. Brimhall, *Era*, Volume 12, 1909.

QUESTIONS AND PROBLEMS

1. Discuss tithing as a free agency income tax.
2. Connect the paying of tithing with the partaking of the sacrament; (a) as to the willingness to pay tithing; (b) as to promptness in paying tithing.
3. Wherein is a non-tithe payer ethically unprepared to receive temple ordinances and blessings? (Accepting unearned blessings.)
4. How does the paying of tithing operate as a habit-making force to make one automatically thrifty?
5. What are the grounds for questioning the business integrity of a non-tithe paying "Mormon"?

6. Wherein is tithing strictly a debt of honor?
7. Discuss this answer by a banker to the question: "How is it that you have so much confidence in tithe payers?" "Well," said the person, "I figure that a man who pays his tithing must have saving habits, is cautious, and will be able to meet his obligations."
8. What are the grounds for an assessor's expectation to find more readiness in a tithe payer to frankly and honestly list his property than he would expect to find in a non-tithe payer in the Church?
9. Discuss the proposition: Tithe paying makes *for* the millennium and non-tithe paying makes away *from* the millennium.
10. Discuss the ethical effect of tithe-paying, and of non-tithe paying on children in the family.
11. Discuss theologically the following: "It is better to have property burn up than to keep property the holding of which burns one up spiritually."
12. According to the promises of the Lord, what is the fate of the persistent non-tithe payer?
13. How can an individual lose his genealogy in the Church, and his ancestors, companion and children retain theirs?
14. Give summary of the fulfilment of promises made to the Latter-day Saints who built the Kirtland temple with their tithing. *Church History*, Vol. 2, pages 410-28.
15. How does tithe paying affect a man's business courage?
17. Show the consistency of having tithing entered as an investment in your family budget.

'Tis the Lord's part,
A tenth of all I earn,
Not mine to keep,
Not mine to spend.
Not mine to give.
Not mine to lend.
'Tis the Lord's part.

18. Name the officers whom the Lord makes responsible for the distribution of tithing? This subject of business relations with the Lord is by no means exhausted in this lesson, the topic of lending to the Lord through giving to the poor (Proverbs 19:17), could profitably occupy the time of another lesson. The promise made covering those who fail to heed the law governing offerings is recorded in Sec. 56:16-17. It should be read and remembered because of its tremendous import.

LESSON XI.—THE HIGHER THE LAW. THE GREATER THE LIBERTY, THE LOWER THE LAW THE LESS THE LIBERTY

Introductory

This lesson may with propriety be divided into two parts. The first part is merely introductory, dealing as it does, with the universality and unescapableness of law. The meaning of the lesson and its application to life is presented through a series of illustrations, which are by no means exhaustive. No doubt the teachers and members of the class will be able to add others.

The second and more important division of the lesson deals with promises and prophecies, based directly on the law of compensation, for which a theological foundation is laid in Section 1:10. It is hoped that this paragraph was made a memory gem in lesson III.

In presenting the questions and problems in lesson XI, the order of

attention is reversed, not simply for the purpose of securing variety in method, which is as a rule a good purpose, but from the fact that the lesson covers a wide field of study, and the discussion of the theological aspect of the theme is of paramount importance.

The law of laws is that all things are governed by law. Theologically the title of this lesson means that all kingdoms are governed by law; that where there are the highest laws there is the greatest liberty.

Everyone is subject to the law of obedience. There is no escape from it. All must obey.

There are three forms or degrees of obedience; the height or standard of each may be determined by the amount of liberty, free agency, found in the obedience. These three subdivisions are first counsel, second command, third coercion.

We take counsel in the highest form of agency; we obey a command but the obedience has in it more of the element of compliance through fear of consequence than is found in obedience to counsel. We yield to force or give unwillingly obedience to law which of necessity must be obeyed and the liberty of free agency is at the zero point.

It is universally conceded that the aim of existence is enjoyment, and this concession is an acceptance of the revealed truth, "Man is that he may have joy."

The highest form of enjoyment is freedom, or liberty, which is the privilege of obeying law, hence, the higher the law the greater the liberty.

In obedience to the laws of inertia the clod clings to its resting place. Operating under the higher law of motion, the aeroplane soars above the clouds. Satan sought freedom from service under the laws of heaven and found himself obeying the laws of the lower regions.

Jesus lived the laws of loyalty and loved the freedom they guaranteed. He left heaven, but not as a fugitive. To him was entrusted the keys of the "pit" and also those of the entrance to the celestial abode.

We kept our first estate and were "added upon"; that is we *accepted, adopted and defended* the law of heaven, we were loyal. References: Pearl of Great Price. *Gems*, in Compendum, page 288. *Added Upon*, book by Elder Nephi Anderson.

The tramp seeks liberty under the law of indolence; he is privileged to walk, sit in the storm by a flickering fire, eat refuse, and sleep, curled up by a pile of ties. The traveler lives under the laws of industry, rides in a Pullman, sits in a traveling library, eats on a dining car; any time he may walk, but the tramp may not ride except on a brake beam.

The prodigal son sought liberty under the law of licentiousness, ending in feeding on swine husks; he came back home, driven by the law of necessity; self branded *foolish*.

Though penitent, he brought the memory of experiences not desirable for repetition nor recommendable to others. His father welcomed the prodigal and forgave him, but there was a gap between the liberty of the two sons, which could not be leaped by a single bound.

Most free is he who so lives that the necessity for repentance is at a minimum. Repentance is a virtue without which man cannot be saved, but refraining from sin is a higher virtue. In relation to the liberty in the two acts, one *may* overcome temptation, but he *must* repent. Judging from the life of him who preached repentance and practiced refraining from sin, resistance is a higher form of activity than retraction.

Liberty consists of two things, privilege and the power to accept it. A man born of goodly parents, given good educational opportunities, received a fair education in spite of the fact that he acquired the drug habit against his traditional inheritance that counseled and admonished against the use of narcotics and stimulants. There came a time when society passed anti-drug legislation, but by hook or crook he managed to evade the law and

continued his indulgence until he committed an offense that resulted in his being sent to a state penitentiary. The young man was filled with regrets over his crime, but he rejoiced that his confinement would place him beyond the power of his deadliest enemy, the drug habit.

There was too much liberty under the law of counsel for that man. He could not even carry the banner of liberty in the kingdom of command. The kingdom coercion was the only place of safety for him. We have here a vivid illustration of the promise that, if we cannot obey a high law we cannot abide in a high glory.

A person knew himself to be under the tormenting influence of an evil spirit, from whom he could not obtain release. After three weeks of suffering he sent for the elders of the Church of Jesus Christ of Latter-day Saints. They came, and by the authority of the Priesthood rebuked the spirit of evil and the victim released saw the departing spirit, and said, "How do you like to be cast out?" The angel of torment answered, "I am glad." The man said, "Why, then, have you remained here and tormented me so long?" The answer was, "If you knew the torment I should have been subjected to, had I refused to torment you, you would not ask the question."

Prophecies and promises which may properly be considered under this thesis are found recorded in many of the revelations contained in the Doctrine and Covenants. In this lesson we can consider only a few.

The revelation recorded in section 130:20-21, is strikingly illuminating on three points: that laws are decrees of God; that one law at least is irrevocable, and that blessings come only in obedience to law.

The vision of the three glories, the doctrine of gradation in salvation, may well be called epoch-making and should be made an object of careful study under our lesson caption. The liberty provisions may reach to the highest *conceivable* point of human desire. Men and women may become more than angels. Every individual is to receive that for which he fits himself, be it much or little of glory, dominion, life and liberty, according to the law of compensation which operates in the universe.

It is little wonder that this revelation contained in section 76 created consternation in the ministerial world, when we consider that the doctrine of flat-rate salvation had been taught for centuries. The adoption of a meter system for the application of the saying, "By their fruits ye shall know them," was vigorously resented by sectarian theologians. The *convenience* of the single line division between hell and heaven more than outweighed all its inconsistencies.

The revelation contains an array of prophecies and promises difficult of enumeration, but one great principle, or law of laws, runs through the whole. Obedience to the celestial law carries with it the power to reside and operate in the celestial kingdom, the terrestrial kingdom, and the telestial kingdom. Obedience to the lesser, or terrestrial law, carries with it the privileges of the terrestrial kingdom and the one below it, but provides against enjoying the privileges of the celestial kingdom. Obedience to the lowest law carries with it the privileges of the telestial kingdom, with a bar against participation into the liberties of the higher kingdoms. Section 131:1-4, indicates that of all conceivable liberty that of unending increase, expansion or progression, is the highest, and this highest liberty is secured only as a result of obedience to the highest law.

Section 88:36, 37, 38, declares the unescapableness of law. It is evident that if there is no space wherein there is no kingdom, and all kingdoms have a law given, it must follow that law reigns everywhere, and therefore to seek escape from law is absolutely futile.

Section 130:20-21, promises that blessings will not be received from the Lord except through obedience to law; this being true, it must follow that

anything obtained in any other way than in accordance with the law of God's righteousness cannot prove to be a blessing from him.

It would appear from the reading of section 76:23-30, that the freedom of the universe was extended through loyalty to heaven's laws, and that the only liberty given under the laws of the kingdom of Satan was the privilege of suffering.

Collateral Readings and Suggestive References

Rational Theology. Dr. John A. Widtsoe, chapter 31.

Emerson's Essay on Compensation; Added Upon, Nephi Anderson.

QUESTIONS AND PROBLEMS

1. Find promises on page 270, Doc. and Cov., concerning the liberty of those who keep a celestial law: first, the liberty of possession; second, the liberty of glory; third, the liberty of being divinely possessed; fourth, the liberty of conquest; fifth, the liberty of enjoyable companionship.

2. Discuss the meaning of valiant in sec. 76:79.

3. What is behind the feeling of not expecting nor caring for celestial liberty?

4. Why was the receiving of Sec. 76 an epoch-making event?

5. What effect on our future freedom will the neglect of temple privileges have upon us?

6. What seems to be the only liberty of those who elect to be under the dominion of evil?

7. What is known as the law of perfect liberty?

8. Compare the liberty of counsel, of command, of coercion?

9. Why can untithed property or ill gotten gains not be counted as blessings from the Lord?

10. Give illustrations of usurped authority and unmerited position proving the opposite of blessings?

11. "Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Luke 8:18.

12. The following is suggested as a memory gem:

God moves by laws,
That never pause
In all his broad domain,
I must obey
High law, or stay
Where lower law doth reign.

LESSON XII—PHYSICAL SALVATION.

Lesson Aim:

Let the aim of this lesson be increase of faith in the Word of Wisdom unless you can discover one that to you is of more importance.

The revelation known as the Word of Wisdom has three distinct parts, the introduction, the instruction, and the promises.

The first is replete with parental solicitude and makes provision for liberty; the second is simple, clear and concise, and full of hope, promise and assurances, the careful study of which fills one with such deep gratitude that he is ready to burst forth in the expression, "We thank thee, O Lord, for the Word of Wisdom."

If grateful reference could be made to this law occasionally in our family prayers, and blessings on our food, it would assist in bringing about the physical salvation of the Latter-day Saints.

Lesson Statement:

Salvation means being placed beyond the power of enemies. Physical salvation would indicate that one has been placed beyond his physical enemies. When we speak of physical salvation we think of the preservation of our bodies in health and strength.

The Latter-day Saints have had the advantage of other people in the world, since February 27, 1833.

When this revelation was given as a Word of Wisdom, at Kirtland, Ohio, it came under the high law of information and *counsel* for the benefit and blessing of the officers and members of the Church. It came as a greeting, expressing the mind and good-will of the Lord, giving to the world the advantage of his wisdom in terms suited to the understanding of all, and the strength of all who are capable of assuming moral responsibilities.

Section 89. The revelation begins with paragraph four and ends with the days of universal temptation which have been among us, and which are still here; a day when books, wayside advertisement, moving picture allurements, social custom, mercenary interests, all combine to pull humanity into the pit of physical damnation. The tender, fatherly solicitude and matchless protectorship indicated in this paragraph are marvelous to coteemplate.

Paragraphs 5, 6, 7, 8, give us an exposition of that great truth that authority in proper place and in proper condition is good, and that anything out of place or condition is bad.

Paragraph eight proclaims against the use of tobacco in man's body, declares it to be not good for man, but adapted to the brute.

Paragraph nine proclaims the universal unfitness of hot drinks, and suggests their special evil effects on the digestive organs.

Paragraph ten points to the great field of liberty in the vegetable world.

Paragraph eleven is a constructive criticism of impropriety and excess, and the last of this paragraph points unmistakably to the mind and will of the Lord in respect to the observance of asking a blessing at our meals, a good custom that has not only spiritual value, but psychological and social value.

Paragraph twelve explains the divine purpose of the creation of the lower animals, and points again to the value of spiritual activity as a factor of temperance and physical economy.

In paragraph thirteen the pleasure of our Father is expressed concerning the time and condition propitious for the use of meat.

Paragraphs fourteen to seventeen are devoted to somewhat detail information as to when and what and how anyone who desires to please God in regard to the use of meat will find a clear statement on this point in paragraph thirteen and repeated emphasis of the same in paragraph fifteen.

Paragraphs eighteen to twenty-one contain promises conditioned on keeping the Word of Wisdom in mind and in conduct, and in obeying the commandments concerning cleanliness, sleep, exercise, temperance.

These promises are for health and strength at the great centers of our physical organization, trunk, framework, brain. They reach out to the extremities of our body, culminating in an assurance of being an object of special divine consideration as was Job. They reach out to an assurance of general endurance, and to immunity from epidemics, as in the case of ancient Israel in Egypt.

With reference to care and prayer for the recovery of the sick, Section 42:43, 44, is both clear and comforting.

Collateral Reading, Special References

Compendium, page 272, showing the unrighteousness of severe criticism of the sick and suffering. Elder Melvin J. Ballard's address at June Conference, 1919, Conference report, p. 85.

QUESTIONS AND PROBLEMS ON THE WORD OF WISDOM

1. When and where was the Word of Wisdom given?
2. To whom was it given?
3. To whose capacity is the Word of Wisdom adapted?
4. How is the advertising of intoxicants, tobacco, and coffee related to paragraph 4, section 89?
5. Which is the purer, the unfermented or the fermented grape juice? Paragraph 6, Word of Wisdom.
6. In the light of our last lesson, why did this revelation, given as counsel and advice, offer the privilege of the highest freedom in obedience?
7. Show that the Word of Wisdom is now a command to the people.
8. For what class of creatures is tobacco especially adapted?
9. What is meant by hot drinks? Paragraph 9, section 89. (Tea and Coffee.) Avoid the use of any drink which creates an abnormal appetite for more.
10. At what point does theological liberty cease in the use of anything? (Where the Lord counsels or commands against it.)
11. Connect the provisions of paragraph thirteen and fifteen with the warning given in section 49, paragraph 2.
12. Fresh air and care of the teeth is a part of the commandment on cleanliness.
13. Commit to memory as a gem paragraphs 18, 19, 20, and 21.
14. Discuss the relation between a vigorous, healthy brain and the finding of wisdom and great treasures of knowledge.
15. Aside from the special protection guaranteed by the Lord, why will a keeper of the Word of Wisdom be less liable to contagion than one who did not keep it?
16. Discuss this problem: Every Latter-day Saint who keeps the Word of Wisdom helps to hold the community health fort against the invasion of disease and death, and is working with the angels of life. Also, this second problem: Those who weakly or wickedly fail to keep the Word of Wisdom: are either spiritual slackers or wittingly or unwittingly in league with the angels of death.
17. What special promises are made concerning the nursing care and spiritual administration of the sick?
18. How is asking a blessing on our meals at the table related to the Word of Wisdom?

Error in Date

In the answer to the second question at the beginning of lesson two, Advanced Senior Class, as published in the *Era* for September, and also in the leaflets, it is stated that a general assembly was held in Kirtland on August 7, 1835, when the book, the "Doctrine and Covenants," was presented to the Church for its acceptance. There is an error in the date, which should be August 17, 1835, when the book, the "Doctrine and Covenants," was presented to the general assembly of the Priesthood and the Church for acceptance. See *History of the Church*, Vol. 2, page 243.

A Mission as a Factor in Education

A Study for the Advanced Junior Y. M. M. I. A. Class,
1919-1920

LESSON VII.—SHOULD A YOUNG MAN PERMIT HIS POOR MOTHER TO KEEP HIM ON A MISSION?

A widowed mother has an only son. She is poor, and has to work hard to support herself and her boy. She sends him to school, and after he completes the high school, he is called on a mission. He has no other means of support on a mission than what his mother can send him. She tells him to accept the call. He does so. The mother remains at home alone and has to take in washing to supply her own small needs and the needs of her missionary son.

“Sacrifice brings forth the blessings of heaven.”

Questions and Problems

Do you think the mother who is doing this for her son and the Church is happy? Happiness is created, not so much by conditions about us—where we live and what we do, etc.,—as the condition of the mind. Where is this woman's thoughts as she bends over the wash tub? What does she likely see in her mind's eye? Would it be right to deprive a mother of the blessings and the joy she receives by her sacrifices in thus working for her son? Some well-to-do person, or the ward, or even the Church would be more financially able to support the missionary, but why would the mother rather do it herself?

What about the missionary son? What blessings come to him by accepting his mother's sacrifices? Under the influence of the Spirit of God which he enjoys on his mission, what would be his thoughts and feelings regarding his mother? Appreciating what she is doing for him, how would he spend his time, his talent, and his money? What influence would this have on the young man's character? How should he doubly repay his mother for what she is doing?

In the Book of Mormon we read of 2,000 young men who had been taught by their mothers to have implicit faith in the Lord. (Read about them in Alma 53, verses 10-23; also 56:44-48.) Note especially what they said about their mothers in verse 48. What did their mothers know? How had they obtained this knowledge? What was accomplished through the mothers' faith and the sons' activity? In what way does it always pay to follow a good mother's advice?

LESSON VIII.—WHAT ARE SOME OF THE REQUISITES FOR A SUCCESSFUL MISSIONARY?

Faith, humility and personal integrity may well be considered as some of the requisites of a successful missionary.

It is, of course, assumed that a candidate for a mission has a testimony of the gospel and has familiarized himself with its principles.

Faith: A missionary should have implicit faith in God and believe in the divine appointment of Joseph Smith the Prophet.

The faith taught by the Latter-day Saints means action, life, progress.

A mere *profession* of faith is of little avail.

"Faith without works is dead."

What is the foundation of faith in God? Discuss the statement "No man can preach the gospel without the Spirit of God." How may the Spirit of God be obtained? How can faith be acquired? Give examples. How can a testimony of the divinity of Joseph Smith's mission be acquired?

Humility does not consist of bashfulness or self-distrust, but rather of meekness, and rating oneself low, gladly giving God all honor for success.

Why should a missionary be humble? What effect would pride and arrogance have on strangers, and investigators? On the missionary himself? How may humility be acquired? How retained? What do the scriptures say about humility? What is meant by the statement: "Pride goeth before a fall."

Personal Integrity: Integrity is defined as moral soundness; freedom from corrupting influences, strictness in the fulfilment of obligations, honesty and uprightness. How may it be evidenced? How assured and maintained? Give examples of personal integrity. Why does the calling of a missionary require him to be morally sound and to have the purest of motives? What has one's manner of living to do with his teachings, so long as those teachings are correct? Why? Illustrate. Honesty in speech and conduct compel attention and inspire confidence. Why? Illustrate.

LESSON IX.—THE QUESTION OF MONEY

Who would be apt to do the most good and get the best experiences out of a mission, one with plenty of money or one with very little?

In our judgment one who pursues most diligently the object of the mission would do the most good and get the best experience out of it, and we think the object of a mission would be most diligently pursued by the elder who loves God, who loves his fellowmen, and who has a burning testimony of the truthfulness of the gospel in his heart. We think that all three of the foregoing are more likely to be possessed by one who has just enough money to meet his necessary requirements, than by one who has plenty of money. What do you think? Give reasons for your answer. What should an elder's necessary requirements include? What is the very best way in your judgment to obtain these requirements?

Method in Savior's Time

The Savior required his apostles and the seventy, in his time, to "Carry neither purse nor scrip." (Matt. 10:9, 10); (Luke 10:4.) Why do you think that method was adopted by the Savior? Why do we follow that method as far as possible today? Discuss Bacon's saying, "Adversity best begetteth virtue, but prosperity best begetteth vice." What application can you make to the title of this lesson, of the principle involved in the interview between Christ and the rich young ruler? (Luke 18:21-30.)

One with plenty of money could see all the fine shows, take excursions to the worth-seeing points, live in the finest hotels and meet the elite of the world.

What would you say as to the value of such experiences?

What effect would these diversions and experiences likely have on an elder's diligent pursuit of the object of his mission?

“The Twelve Scout Laws”

With Correlated Outlines from the Junior Manuals

For Boys in the Junior Class Doing Regular Scout Work

Lesson VII.—A Scout is Friendly

“A scout is a friend to all and a brother to every other scout.”

The English version of this law adds the following: “Thus, if a scout meets another scout, even though a stranger to him, he must speak to him, and help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible, anything that he may be in want of. A scout must never be a snob. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich.”

“Being friendly” means being willing to serve anyone at any time, without having any ax of our own to grind. What do you think of this definition? Have you a better one? What is meant by “having an ax to grind?”

Do you know the song, “A Boy’s Best Friend is His Mother?” Is this generally true? Why?

One boy drew from another boy’s hand a big sliver. Was that a friendly act? Yes, but it hurt terribly. Is it friendly to cause pain to another?

Is it a friendly act for one boy to protect another boy from the consequences of wrong doing? Did you ever hear the expression, “You’re no friend of mine” in such cases? Which one is usually right?

What do you understand by this saying from the Bible? “Faithful are the wounds of a friend.” Prov. 27:7.

Tell of some beautiful friendships of which you have heard or of which you know. Here are some examples: Damon and Pythias, David and Jonathan, Joseph Smith and his brother Hyrum.

Lesson VIII.—A Scout is Courteous

The teacher as well as the boys themselves will find much interesting matter bearing on the subject of this lesson in the Junior Manual, Number Three, *Lessons on Success*, Lesson X.

“A scout is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.”

“Politeness consists in doing the kindest thing in the kindest way.”

Do we have to learn to be polite? Where is the very best place to begin to be courteous? Sometimes boys who are very polite to strangers do not treat their brothers or sisters courteously. Can you explain this? This motto should be in every home: “Please, and Thank You.”

A monkey can be trained to take off a cap and bow. Is the monkey polite? What is counterfeit courtesy? From what, in a boy’s very nature, does courtesy spring?

Give some illustrations of acts of courtesy at home, at school, on the street, in the cars.

Lesson IX.—A Scout is Kind

"A scout is kind to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life."

"Be ye kind to one another, tenderhearted * * * " Eph. 4:32.

It is taken for granted that a scout will be kind to all human beings, and especially to little children. No scout will be found teasing children or making them afraid of him. "The bravest are the tenderest." Do you understand and believe that? A warrior who is not afraid of the enemy's biggest guns, will protect from harm a stray kitten.

A scout gets in close touch with nature, and so he should train himself to distinguish between what animal life he should kill and what he should protect. When life must be taken, it should be done as painlessly as possible. A scout will not torture any creature. Why should we kill rats, mice, flies, etc.?

Here is an interesting incident in the life of the Prophet Joseph Smith. When he, with a party of men, called "Zion's Camp," were traveling from Ohio to Missouri, one day they found three rattle-snakes near where they were to camp. The men were about to kill the snakes when the Prophet said:

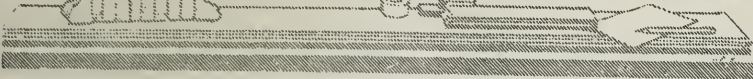
"Let them alone—don't hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious disposition and cease to destroy the animal race, the lion and the lamb can lie down together, and the suckling child can play with the serpent in safety. The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or any animal of any kind during our journey, unless it became necessary in order to preserve ourselves from hunger.

"I had frequently spoken on this subject, when, on a certain occasion, I came up to the brethren who were watching a squirrel on a tree, and to prove them and to know if they would heed my counsel, I took one of their guns, shot the squirrel, and passed on, leaving the squirrel on the ground. Brother Orson Hyde, who was just behind, picked up the squirrel and said, 'We will cook this, that nothing may be lost.' I perceived that the brethren understood what I did it for, and in their practice gave more heed to my precept than to my example, which was right."

Discuss this incident.

Plans for a reunion of the Church of England and the Wesleyans were announced by the Bishop of London in an address, November 9, in St. Paul's Cathedral. He added that he believed the time would come when the Church of England would be in close association not only with the churches of Greece and of Russia, but even with the Church of Rome. According to the plan, after January 1, 1921, there should be no ordinations in either of the two churches which were not recognized in both. There would be a bishop with the presbyters at the laying on of hands, and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a bishop of the Church of England. In order to have Wesleyan ministers episcopally ordained at once, twelve presbyters would be consecrated bishops. The bishop asserted that the Church of England was powerless when the war broke out, because of the divisions of Christendom. It was equally powerless in dealing with the great labor disputes of today. The church as an organized society, he said, really did not count in any of these great affairs.

EDITORS TABLE



Taking the Name of the Lord in Vain

Would not any young man consider it a disgrace to be found guilty of contempt before a court of justice of the land?

The Latter-day Saints, who are a people of law and order, would justly attach disgrace to any breaker of law. Obedience to law is one of the fundamental principles in their teachings. They respect constituted authority, Church, State, and National. They are not only the exponents of peace and justice, but pre-eminently, of law and order. They believe implicitly obeying, honoring and sustaining the law. This being our position pertaining to the laws of the land, we must and do necessarily take the same position regarding the laws of God. The children of the Latter-day Saints are taught the commandments of God, as found in the Holy Scriptures, not only in the Sunday schools, but in the Mutual Improvement associations, Religion classes, Primary associations, and above all, in the home. Under these conditions, every good Latter-day Saint considers it a shame and a disgrace to be found breaking the commandments of God, or neglecting to keep his laws.

We desire especially to refer to one commandment, enjoined from the beginning upon the children of men, and which we are informed is being broken to a greater extent today than heretofore, not only in the nation, but in our own and the surrounding states, where Latter-day Saints have made their homes. It is this:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

This divine law, thundered to the nations from Mount Sinai by the Lord himself, and reiterated in modern revelation for the guidance of men and women in the day in which we live, is being broken with impunity by many, notwithstanding the fact that any person who taketh that name in vain, is guilty before the court of God for contempt. Many take his name in vain with anger and malice in their hearts, and others daily, as a matter of indifference, entirely without thought and consideration.

In a revelation given to the Prophet Joseph, as early as July 23, 1837, we are told that the vengeance of the Lord which shall speedily come upon the inhabitants of the earth, shall rest, "First

among those among you * * * who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house." Again, we are told (Doc. and Cov. 63:61-64): "Let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. * * * Remember that which cometh from above is sacred and must be spoken with care."

The word of the Lord to President Brigham Young, as instruction to those who crossed the plains in pioneer days, reads: "Keep yourselves from evil and take not the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham, and of Isaac, and of Jacob."

Now, shall we stand guilty before the Court of God? Verily no. Let us control our language, using the name of God only in reverence, and by constraint of the Spirit, in which there is no condemnation, thus setting an example that shall purge the children of the Latter-day Saints and the people from this stain of guilt, banishing it from the schools, the play-grounds, and the associations of the young and old throughout the Church. It is a shame and a humiliation upon anyone to stand in contempt before the Court of God, even more than to stand in contempt before a court of the land. Besides, it is a sin, for "The Lord will not hold him guiltless that taketh his name in vain."—A.

Defending the Latter-day Saints

On Monday, November 10, 1919, Senator Reed Smoot occupied fifteen minutes of time in the Senate of the United States to present a request from members of some of the principal clubs of the State of Utah, notably the Commercial and Rotary clubs of Salt Lake City, to refute certain false statements recently published in many newspapers throughout the United States against the Latter-day Saints. He proved the ridiculousness of the malicious charges that seem to have emanated from London, England, and presented a resolution issued by the Board of Governors of the Commercial club of Salt Lake City, endorsed by the Rotary Club, two-thirds of whom are non-members of the Church, protesting against the libelous matter quoted from an English writer of fiction named Winifred Graham, who was later one of the principal speakers in the World's Christian Citizenship Conference, held in Pittsburg in the early part of November.

Winifred Graham is quoted as saying that "Mormonism" snaps its fingers at law, in both England and America; that the

Church has twelve hundred girls in England ready for shipment to Utah; that the Church pays the fares and offers excellent wages, but once it gets the women over, uses them as it pleases. Every girl who emigrates to Utah either "becoms a polygamous wif or a slave to the 'Mormon' Church," she avers. Occasionally this same novelist hears of girls who are slaving on "Mormon" farms. A number of other such accusations are made. Though ridiculous in themselves, apparently the conclave of ministers and others, three or four thousand strong, who gathered at Pittsburg, were inclined to believe them, judging from the treatment which that body of ministers gave the representatives from Utah, among whom were Doctor James E. Talmage and Wesley E. King, who were hooted, hissed, and insulted at the convention where they respectfully requested the privilege to present the truth to the congregation. The intolerance of the delegates, in that convention, and their ignorance and narrowmindedness, were never more clearly demonstrated.

Referring again to Senator Smoot and his pertinent refutation of the press accusations, before the Senate; he was followed by Sentaor Henry F. Ashurst, of Arizona, Senator Charles S. Thomas, of Colorado, and Senator Charles B. Henderson, of Nevada, who each commended him for "scorching" the falsehoods, and spoke in high terms of the loyalty, thrift, education, frugality, industry, morality and obedience to law, of the Latter-day Saints, which ought to set the novelists, the ministers and the country straight on the subject. Their remarks appear in full in the *Congressional Record*, of November 11. They will be reprinted in the *Improvement Era* for January, for our readers will be interested in knowing what our own business men and local friends who are not members of the Church think of the people, and also what our neighbors in the surrounding states believe of the Latter-day Saints as a community—a community loyal, industrious, thrifty, and in which Bolshevism, anarchism, and other radicalism find no congenial soil.

Books

A copy of a *Commentary on the Doctrine and Covenants*, by the late Elder Hyrum M. Smith, of the Council of the Twelve, has just been received. It was printed and published by Elder George F. Richards, at Liverpool, England, while he presided over the mission.

The work contains historical and explanatory notes on the revelations in the *Doctrine and Covenants*. The aim has been to state, briefly, the circumstances under which each revelation was given; to give biographical sketches of the exceedingly interesting men and women who meet us on the pages of the inspired volume, and to offer such comments on the doctrines, precepts, and prophecies as seemed to be called for.

The explanatory notes consist largely of extracts from the writings

and sermons of the Prophet Joseph Smith, Brigham Young, Heber C. Kimball, Parley Pratt, Orson Pratt, John Taylor, and others of the great latter-day witnesses whose names are immortalized in history. The late President Joseph F. Smith is largely quoted. President Charles W. Penrose, Dr. James E. Talmage, Elder Orson F. Whitney, of the Council of the Twelve, and Elder Brigham H. Roberts, of the First Council of Seventy, are also freely quoted, and some original comments are offered.

The *Commentary* was begun in 1916, under the direction of Elder Hyrum M. Smith, at that time the president of the European mission. On September 1, that year, when he left Liverpool for Salt Lake City, he carried with him more than half of the manuscript.

The entire manuscript was submitted to President Joseph F. Smith, was then read, and revised, as far as thought necessary, by a committee, appointed by President Joseph F. Smith, and which consisted of Elder Hyrum M. Smith, Elder Orson F. Whitney, and Elder Joseph Fielding Smith, members of the Council of the Twelve. President Joseph F. Smith himself read carefully the introduction and the first few folios of the *Commentary*. The book contains the full text of the revelations, with the historical and exegetical notes appended, a preface by Elder Hyrum M. Smith, an introduction, notes on the appendix, by Elder Joseph Fielding Smith, and a subject index which will prove a great convenience to the student. There are 1100 pages in all, a great portion of it closely printed. It is a timely work. The conditions among the children of men are such that special attention should be called to the divine message of repentance given to the Latter-day Saints and to all the world, in the *Doctrine and Covenants*. That message is one of utmost importance in our day and age. But the *Doctrine and Covenants* is more than a call to repentance. It is a revelation, an unfolding, of God's own plan for the salvation of the world from the evils that are apparent, in our day, and which seem to threaten human society with dissolution and chaos. It contains God's own solution of the intricate social, industrial, political, and international problems of the present time. It points the way to peace and prosperity; gives laws for the preservation of health and the prolongation of life; proclaims the coming of the Son of God, and teaches us how to be prepared for that event. Hence, a better understanding of its message, and a fuller appreciation of its importance, should be welcome. The present effort at a *Commentary* is a pioneer work of its class in the domain of Church literature. Necessarily, it has imperfections. But it has nevertheless so many good features that all serious students of the word of the Lord in modern revelation will bid it welcome. The *Millennial Star*, of May 8, 1919, of which Elder George F. Richards, of the Council of the Twelve, was the editor, had this to say:

"When the full nature and extent of this splendid new work shall come to the knowledge of the people, by its publication and circulation among them, there can be no doubt of their high appreciation of it. It so simplifies the study of this modern volume of sacred scripture that readers and students of inexperience, who have found difficulties heretofore, should find none now: and their delight for the help supplied should be, and will be, equalled only by their gratitude to the brethren who have produced it and thanks to the Lord for having inspired it."

This paragraph, signed by Elder Junius F. Wells, expresses the opinion of many others who have examined the volume.

Messages from the Missions

The Era as a Gospel Messenger

Wilford W. King, mission clerk, the Hawaiian mission, writing from Honolulu, T. H., October 10, says: "A few weeks ago, in company with

President Smith, I made a tour of two of the most important islands in the group, and in all conferences found that the *Era* was greatly appreciated. The elders are using the *Era* as a tract when they are through with it, and it is doing much good. It really is a treat to pick up a book and be able to find good, substantial food from the front cover to the back, without the pages being filled with advertisements, and the *Era* is just such a book.

Constantly Gaining Friends

Loren V. Guthrie, writing from Evansville, Southern Indiana conference, reports that from all parts of that conference come words indicating the success of the elders and the cause for which they are laboring. They are constantly gaining more friends. The Saints, whether in the cities or in the isolated country districts, stand unanimously and unitedly behind the elders in all their righteous endeavors. The conference has a splendid force of elders and lady missionaries working in harmony for the furtherance of the cause. They report that they have already learned to love President Winslow Farr Smith, the new mission president.

First Japanese Convert to the Church

During my recent visit, through the different conferences on the Islands of Maui and Hawaii, I had the privilege of meeting the first Japanese convert to the Church of Jesus Christ of Latter-day Saints, who is now living at Kukuihaele, Hawaii. We held an interesting meeting in his home and spent the night there.

Becoming interested in Brother Toko, I learned that he was born in Tokio, Japan, in the year 1849. At the age of seventeen he worked his way to Hawaii, arriving here in 1866. In 1879 he married a Hawaiian by the name of Kalala, and they have happily passed their ruby anniversary. He joined the Church in 1892, and has been and is still a faithful member.

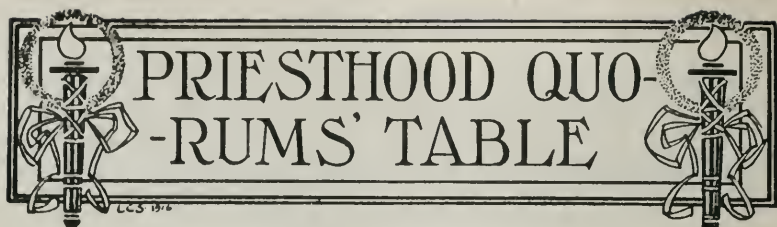
He related to me many interesting incidents that took place here many years ago, among which was the Walter Murray Gibson trouble, and how he witnessed Gibson's unlawful rise to power, and his dishonorable failure. An interesting sketch of the life and adventures of Walter M. Gibson, by Andrew Jenson, Assistant Historian of the Church, is found in Volume 4 of the *Improvement Era*.

Brother Toko is now seventy years of age, hale and hearty, and able to work six days a week raising Kalo (a Hawaiian vegetable used in making poi) for the market. In this way he earns an honest living. He has a large family of bright children.

I am enclosing a kodak picture of Brother Toko, thinking it might add a little interest to the Mission Messages.

The *Era* is a great help to the elders in this land, and we greatly appreciate the wonderful amount of good it is doing.—*E. Wesley Smith*, President of Hawaiian Mission. October 22, 1919.





PRIESTHOOD QUORUMS' TABLE

THE IDAHO CIGARETTE LAW.

The Idaho statutes prohibiting the sale or the giving away, either directly or indirectly, of cigarettes to persons under the age of 21 years, and making it a misdemeanor for any such persons of minor age to smoke cigarettes or use tobacco in any form in any public place, are as follows:

.....*Section 6935. Sale of Cigarettes to Minors:* It shall not be lawful for any merchant, trader, peddler, pharmacist, druggist, apothecary, or any other person or persons, male or female, in this state, with or without a license, to sell by wholesale or retail, or give away, directly or indirectly, to any person or persons, male or female, under the age of 21 years, cigarettes for smoking, or the compounds of tobacco used in the filling or make-up of cigarettes for the purpose of chewing or smoking. Any merchant, trader, peddler, pharmacist, druggist or apothecary, or any other person or persons in this state violating the provisions of this section shall be deemed guilty of a misdemeanor, and upon conviction shall be fined in the sum of \$100 and the cost of the prosecution.

Section 6936. Use of Tobacco by Minors: Every minor person and every minor pupil in any school, college or university, who shall smoke or use cigarettes, cigars or tobacco in any form, or in any public road, alley, street, park or other lands used for public purposes, or in any public place of business, shall be guilty of a misdemeanor, and upon conviction thereof shall be punished for each offense by a fine of not more than \$10, and every person who shall furnish any cigarettes, cigars or tobacco in any form, to such minor persons, or who shall permit such minor persons to frequent any premises owned, held or managed by him, for the purpose of indulging in the use of cigarettes, cigars or tobacco in any form shall be guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not less than \$25 nor more than \$100 for each offense. (6936, 150, p. 519.)

The following resolution was unanimously adopted by the High Council and by a conference of the Bishops, on November 1, 1919, and was by unanimous vote ratified and adopted by the general quarterly conference of the Boise stake of the Church of Jesus Christ of Latter-day Saints, to-wit:

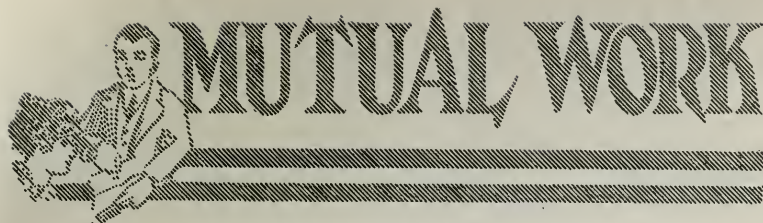
Whereas, it has been the teaching and practice of the Church of Jesus Christ of Latter-day Saints since the year 1833 that "tobacco is not good for man," and

Whereas, there has been a general and tremendous growth in the cigarette evil during recent years, particularly among the young people of both sexes, and inasmuch as it is an established fact that said evil is injurious to health as well as demoralizing in its effects, and

Whereas, it is a criminal offense for any minor to indulge in the use of tobacco in any public place or public building within the state:

Now, Therefore, Be it Resolved: That we, the officers and members of the Boise stake of the Church of Jesus Christ of Latter-day Saints, do stand unanimously for the suppression of the cigarette evil by instituting an active campaign against it and by a vigorous enforcement of the laws of the State of Idaho relating thereto, and we do hereby solemnly pledge ourselves individually and collectively to work unceasingly to that end.

—Boise stake Presidency.



First Stake with Full Fund

Cache stake was the first in the Church to send in the full quota of Y. M. M. I. A. general fund, \$251.25, which was received October 6, 1919. We congratulate Superintendent L. R. Humphries and his associates on the quick and successful work accomplished. Our sincere appreciation goes with our congratulations.

Arco, Idaho, to the Front

From Soren Jensen, Blackfoot stake, Arco, Idaho, we have received a list of subscriptions for the *Improvement Era* for the Arco ward numbering 50, and he says that he will yet be able to add a few more to the list. The ward has a population of only 424, and we consider this a most splendid record for this small ward in subscriptions for the magazine. We believe that every subscriber will be satisfied with the *Era*, and congratulate the ward upon its success in obtaining so many subscriptions.

The Salt Lake Stake Guide

The *Era* has received from the Salt Lake stake Mutual Improvement Association officers, the *Mutual Improvement Activity Guide*, for 1919-20. It contains on the front page the M. I. A. slogans, the stake officers, the high council, stake superintendency of the Young Men's and Young Ladies' Mutual Improvement Associations, members of the board, and the various committees, also the names and addresses of all the ward presidents of the two organizations in the stake. It has the dates of the monthly stake officers' meetings, and the monthly stake and ward officers' meetings, a list of the Reading Course books, the M. I. A. activities; including declamations, junior choruses, dramas,—the latter with the basis for scoring, as follows: 10—characterization; 10—proper costuming and make-up; 10—staging of plays; 15—support or team work; 15—familiarity with lines; 20—action; 20—voice and delivery. The *Guide* also contains the basis for the judgment of debates, the ward association record for scoring, besides a list of dates of interest for inter-ward events, social work, scout notes, membership drive, preliminary programs, for the whole season, as well as special occasions; the dates for ward try-outs, in declamation and junior chorus work, and a number of special announcements. The book is very handy for all members and officers of the associations, giving them, as it does, the advantage of a knowledge of what is to happen in Mutual Improvement work.

Home Evening Program—Ogden Stake, December, 1919

1. Tithing Observance Commanded of God. 2. A Story About Tithing. 3. A Song. 4. A hymn, "As the Dews from Heaven Distilling." 5. Popcorn. 6. Prayer.

PASSING EVENTS



Work on a tunnel under the English Channel is expected to begin in the spring.

The Prohibition question entered a new and unexpected phase, when the people of Ohio, Nov. 4, by popular vote, nullified the ratification of the constitutional prohibition amendment by the Ohio state legislature.

Ten million dollars will be spent, the coming year, for missionary work, by the American Catholic board of missions: Missionary work will be done especially at a meeting of the board held in Chicago, at the residence of Archbishop Mundelein, Nov. 4.

The Prince of Wales arrived in Washington on Nov. 11, and was welcomed by Vice-President Marshall. At the White House he met Mrs. Wilson and Miss Margaret Wilson. At the Press Club he made a speech in which he paid a warm tribute to the army and navy of the United States, because of the part they took in the war.

A government expert on the smoke problem, G. St. John Perrott, has been making observations on the smoke bank above Salt Lake City, from an airplane. He has also taken samples of the smoke for chemical examination. This is said to be the first time in history that the airplane has been used for such a purpose.

Undesirable aliens may be deported on a large scale, in the future. In a raid in New York, November 8, about 1,000 suspects were brought in. Thirty-seven of these were held on various charges. "Big Jim" Larkin, former head of the Irish Transport Workers' union, is mentioned in dispatches as charged with "criminal anarchy."

Four killed and several wounded is the result of a cowardly attack upon a column of marching ex-soldiers, who were celebrating Armistice day at Centralia, Wash., Nov. 11. It is charged that members of the I. W. W. were the assailants. Shots came, it is asserted, from every direction, and some from the upper windows of the I. W. W. headquarters building.

Victor L. Berger, Milwaukee Socialist, was denied his seat in the House of Representatives, on Nov. 10, by a vote of 309 to 1, Representative Wright (Republican), Wisconsin, being his only supporter. The House held that he was ineligible for membership because of his opposition to war, expressed in what was considered "seditious utterances and disloyal activities" during the great world-conflict.

William F. Fisher, a pioneer of Utah and Idaho, died, Sept. 28th; at Rigby, Idaho, at the home of his son, Dr. Ray F. Fisher, at the age of 79. He was born in Woolwich, England, in 1839, and came to Utah when he was 14 years old. He married Millennium Andrus, daughter of Milo Andrus, in Salt Lake in 1861. He rode a pony express in 1860 and '61 and was a freighter to Carson valley, Nevada, from Salt Lake, and Richmond, Utah, to Montana in the late 60's. He was known far and wide for his charity and kindness of heart and greatness of manners. He had a host of friends throughout the intermountain region.

Mrs. Ella Wheeler Wilcox, the famous poetess, died at her home, Bradford, Connecticut, October 30, as a result of nervous collapse, while engaged in war relief work in England. She was in her sixty-fourth year. She was married to Mr. Wilcox in 1884. Her literary work embraced a large number of books, both prose and poetry, and she was a contributor to many publications. According to arrangements made, Mrs. Wilcox's ashes were taken to Short Beach, and the receptacle sealed in a niche in the granite ledge on which her home stands. This was done with the ashes of Mr. Wilcox.

President Wilson congratulated Governor Coolidge of Massachusetts on his re-election, November 4. This is thought to be the first time in the history of the country that a Democratic President has sent congratulations to a Republican official. But Mr. Coolidge's re-election was a popular endorsement of his firm, admirable stand for law and order in the matter of the striking police force in Boston, and on such questions there should be no partisanship. Politicians are already mentioning Governor Coolidge as a coalition candidate for the Presidency, next year. Some consider it probable that the political contests in the near future will be between radicals and conservatives, instead of Republicans and Democrats.

The death of Charles Westover, at St. George, November 4, at the age of 92 years, removes another of the early Utah pioneers, very few of whom now remain. On the 14th of October, Brother and Sister Westover celebrated the seventieth anniversary of their wedding. He was then hale and hearty for his age, and his death came rather unexpectedly. Brother and Sister Westover came to Utah in 1848, and were married in Salt Lake City, October 14, 1849, by President Brigham Young, at the home of Erastus Snow. Sister Westover received her endowments in Nauvoo, Illinois. The deceased leaves, besides his wife, three sons, four daughters, forty-five grandchildren, sixty-seven great grand-children, and two great, great grand-children.

Letters by the first aerial transcontinental mail were delivered to Governor Simon Bamberger, from Senators Reed Smoot and W. H. King, and Congressman M. H. Welling, dated Washington, Oct. 6, and brought by Maj. Henry Abbey, Jr., of the signal corps. Senator King's letter speaks of the conquest of the earth, sea and air by the genius of man, and compares the present day flyer with the trip of the pioneers. Senator Smoot said this is the forerunner of regular aerial mail service, for the airplane has come to stay. Congressman Welling remarked that the governor would think probably of the conditions under which he came into Utah on foot, and present conditions of travel. The congressman's father came to Utah on foot, also 60 years ago.

A manifesto of anarchists, copies of which have been seized by agents of the department of justice, according to published extracts, is an open declaration of war upon the state, the church, and all both divine and human authority. The title of the document is "Novamirsky" and it is said to have been issued by the "Federation of Unions of Russian Workers of the United States and Canada." One of the extracts published reads: "The destruction of the state means the principal work in the formation of the new society * * * down with state; long live anarchy!" Another extract follows: "We hate religion because it lulls the spirit with lying tales, takes away courage and faith in the power of man, faith in the triumph of justice, here on the real earth, and not in a chimerical heaven. Religion covers everything with fog; real evil becomes visionary and visionary good a reality. It has always sanctified slavery, grief and tears, and we declare war upon all gods and religious fables. We are atheists. We hate authority, that eternal preserver of slavery and foe of freedom. We are anarchists."

President Joseph B. Keeler, of the Utah stake, was honorably released, at a recent conference of that stake, and succeeded by Elder T. N. Taylor. Elder Stephen L. Richards, referring to President Keeler and his services in the Church, said they were highly appreciated. Utah stake, he pointed out, is one of the largest stakes in the Church, having approximately 14,000 members, and during the administration of President Keeler, the increase was fifty per cent. The efficiency, Elder Richards added, and the tithing have increased, and "under his generalship this great army of people have gone forward to the accomplishment of the great purposes held out to them in the Church. His devotion to the work has been without question; his heart has been in it, and it has been his first consideration. He has carried a great load. For more than forty years he has been in some way or other associated with the largest Church school, the Brigham Young university. That work alone has been ample to occupy the attention and effort of any competent man. The Presidency of the Church and their associate Council believe that he has earned an honorable release from his great service as president of this stake."

Thomas Edwin Farish, historian of the state of Arizona and well known in Salt Lake City, died in Los Angeles, Oct. 30. Mr. Farish was born in Macon, Fayette county, Tenn., June 4, 1837. His father having gone to California during the gold excitement in 1849, Mr. Farish with his mother and brothers and sisters left Tennessee for the west, three years later, arriving in San Francisco on April 11, 1852. Mr. Farish was author of the bill which provided for the surveying and blocking off of all the inlying tide lands. This bill realized about \$1,600,000 to the state of California. He moved to Arizona in 1879, which has been his home since that time. In 1885 he was private secretary to Governor Zulick of Arizona. In 1888 he was commissioner of irrigation for Arizona. He was elected to the Arizona legislature in 1891. While in this capacity he represented Arizona in the Arid congress held at Denver. From this conference came the development of the great reclamation system, which has added millions of acres of arable territory to the country. Mr. Farish was made historian of Arizona in 1913, by appointment of Gov. Hunt, a fitting recognition of his wonderful memory and knowledge of historical facts, and still held this position at the time of his death.

The international labor conference convened in Washington, October 29. Thirty-six countries had sent delegates. The United States was not officially represented, because this country has not ratified the peace treaty, but the conference invited the American Federation of Labor and the Chamber of Commerce of the United States to name delegates. Secretary of Labor Wilson welcomed the members of the conference. He told them that while the league of nations had not technically come into existence, it was an "assured fact," and that, consequently, it was the duty of the United States to organize the conference. Declaring that the problem of the relation between labor and capital was the oldest in the world, Mr. Wilson said that "from the days of Moses, when the Biblical leader set out as a walking delegate for the brickmakers of Israel, the best means of obtaining a fair adjustment between employers and employees, and of securing the acme of production, while at the same time protecting the workers, had been an ever-present question." "On the proper solution of this question depends the future prosperity of the world," he continued, adding a warning that all social experiments should be conducted so carefully that no "explosions could take place."

A strike of all soft coal miners throughout the United States was called by union leaders for Nov. 1. The day previous, Federal Judge Anderson,

Indianapolis, at the request of the government, granted an injunction, restraining union officials from issuing further strike orders or encouraging miners to join the strike. An issue between the government and labor unions was thus clearly drawn. More than 400,000 miners, it was claimed, laid down their tools, but on Nov. 3, Samuel Gompers and Warren S. Stone, prominent labor leaders, were exerting themselves to bring John L. Lewis, acting president of the United Mine Workers, into conference with Secretary of Labor Wilson on the settlement proposition, which involved arbitration of the dispute between the miners and the operators by a commission of five members appointed by President Wilson. On Nov. 8, Judge Anderson made the restraining order permanent and gave the leaders until November 11, to recall the strike order, a decision which the executive council of the American Federation of Labor promptly denounced as "so autocratic as to stagger the human mind." On Nov. 11, however, the strike was called off, whereupon Secretary of Labor Wilson issued a call for a conference to consider and take action on the demands of the employees.

President Heber J. Grant arrived home on Nov. 10 from an extended trip to the east, on which he started Oct. 17. While absent he visited Independence, where he held well-attended meetings. On Sunday, Oct. 26, President Grant spoke in the new Brooklyn chapel, and Wednesday following, at a convention of Rotarians at Boston. George W. McCune, president of the eastern states mission, accompanied him. After the Rotary club luncheon in Boston, Mr. Simmons, the district Rotary governor; Mr. Phillips, secretary of the Boston Rotary club; Presidents Grant and McCune and President Grant's daughters, Emily and Frances, who are studying in Boston, took an automobile ride through Concord and Lexington, over the route taken by Paul Revere. They also visited other historical places. In Washington, President Grant paid his respects to the Utah representatives in the Senate and the House. He also called at the White House, where he met Secretary Joseph Tumulty, Admiral Carey T. Grayson, General John J. Pershing, Walker D. Hines, and other government officials. Congressman Welling took the party to Mount Vernon. President Grant also met "Uncle Joe" Cannon, Postmaster General Burleson, Vice President Marshall and Secretary of the Interior F. K. Lane. From Washington President Grant went to Toronto, Canada, where he visited the new mission residence headquarters recently purchased for the Canadian mission. He left for San Francisco, Nov. 13, on his way, with Bishop Charles W. Nibley, Elder Stephen L. Richards, and others, to Hawaii, to dedicate the new temple building.

Changes in stake and ward officers for the month of October, 1919, reported by the Presiding Bishop's office:

Stake Presidency.—Utah stake, Thomas N. Taylor succeeded Joseph B. Keeler, J. William Knight, First Counselor; and Simon P. Eggertsen, Second counselor; address same. Liberty stake, Bryant S. Hinckley appointed first counselor, Fred M. Mickelsen, second counselor, in the stake presidency. Maricopa stake, John Cumard, second counselor in the stake presidency.

New Branches.—Mountain Home branch, Woodruff stake, Archibald Pullman, presiding; elder, J. C. Anderson, branch clerk; address Burnt Fork, Wyoming. West Tintic branch, Tintic stake, Moses S. Goodmansen; presiding elder, address West Tintic, via Eureka, Utah.

New Bishops.—Franklin ward, Oneida stake, Cecil Woodard succeeded Samuel C. Parkinson, address same. Sixth ward, Pioneer stake, Ernest Wright succeeded Arnold G. Giauque, address, 312 South 3rd West, city. Lehi ward, Maricopa stake, John W. Jones, acting bishop, to succeed Isaac H. Rogers; address same. Ray branch, Maricopa stake, H. Alberto

Davis succeeded Loran Dana, address same. Ririe ward, Rigby stake, William H. Chandler, succeeded David Ririe, address same. Harper ward, Box Elder stake, Henry Yates succeeded Thaddeus Wight, address same. Fremont ward, Wayne stake, James C. Taylor succeeded Christian T. Balle, address same. Millburne ward, Woodruff stake, William A. Stringer succeeded Joseph F. Killburn, address same. Union ward, Union stake, Jacob Kohler succeeded Osburn Richenss address same. Bramwell ward, Boise stake, Elmer I. Rose succeeded Charles A. Robison, address Emmett, R. F. D., Idaho. Basin ward, Cassia stake, Seth F. Harper succeeded Adam S. Sagers, address same. Kemmerer ward, Woodruff stake, Harold R. Harrison succeeded Gilbert Taysom address same.

A vigorous reply to newspaper articles that have appeared on both sides of the Atlantic, containing false reports concerning the Church, has been published over the signatures of the board of governors of the Salt Lake Commercial Club and other leading citizens, including ministers of various religious denominations. Among the signatures of this important document, in addition to the officers of the Commercial Club, are, Chief Justice of the Supreme Court E. E. Corfman, Justices J. E. Frick, A. J. Weber, and S. R. Thurman; John C. Cutler, former governor of Utah; W. S. McCornick, the prominent banker; James E. Collins, president, and Lewis H. Harding, secretary, of the Rotary Club. The letter of the ministers says, in part: "Having been pastors here for years, and being fully conversant with existing conditions, we hereby state that, while the 'Mormon' Church is strongly a missionary Church and engaged in proselyting among Christians in Europe, the United States and other countries, yet simple honesty compels us to give denial to such published statements as we are convinced are untrue." The letter is signed by the Rev. Peter A. Simpkin, Philips Congregational church; the Rev. J. Sherman Wallace, Immanuel Baptist church; the Rev. Chester A. Snyder, Central Christian church; the Rev. James H. N. Williams, First Methodist Episcopal church; the Rev. William W. Fleetwood, St. Mark's Episcopal cathedral; the Rev. George E. Davis, First Presbyterian church. In the United States Senate a protest was entered, Nov. 11, against the "libelous matter" published about Utah and the Church.

The special session of Congress adjourned Nov. 19, *sine die*. The Senate failed to ratify the Versailles peace treaty. A resolution by Senator Lodge, proposing ratification, with a preamble and fifteen reservations added to the treaty, was lost by a vote of 39 to 55. A resolution of ratification without reservations, presented by Senator Underwood, Ala., was lost, 38 to 53. Senator Lodge then introduced a concurrent-resolution providing for a declaration of peace by Congress. This was referred to the foreign relations committee. In the meantime, this country is still at war with Germany, technically. Although the Lodge resolution was defeated, Senator Borah considers the result of the vote a victory for his side. It is thought by others that the treaty may be presented to the regular session, Dec. 1, and Senator King, Utah, believes that after brief consideration, it will be ratified then with reservations following in the main the Lodge reservations, with some concessions to their opponents. Anxiety is felt in Europe as to what Germany will do, in view of the position taken by our Senate. If Germany should refuse to comply with the peace treaty, now that the United States, for the time being, has refused to support it, no one at the present time can foresee the consequences.

*We wish to express to all connected with the Era how much we appreciate it. We make good use of all the copies that come to this conference, sending them to the rich and to the poor. The magazine breaks down prejudice, and opens the houses of strangers to the gospel message. It helps us to win friends for our great cause. We gather up as many copies as we can and redistribute them. It would be interesting to know how many homes our copies visit during their lifetime. * * * We look upon the Era as a fellow missionary. We heartily thank the Y. M. M. I. A. General Board for sending it to us. In many countries I have heard people say that when they read the Era, it warms their souls.—James Gunn McKay, London, England.*

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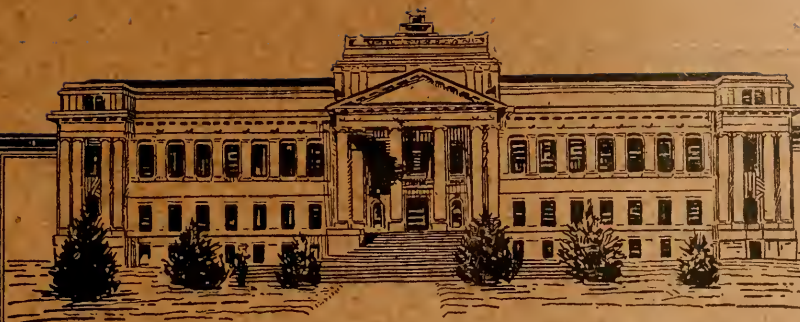
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